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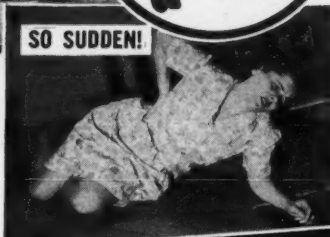


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This month's cover picture is an unusual reminder of God's bounty. You may have a mounted copy suitable for framing, without lettering, mailed flat, for 25 cents. Address Christian Herald, Art Dept., 27 E. 39th St., N. Y. 16, N. Y.

Bach Talk. Dr. and Mrs. Marcus Bach take no stock in hearsay. When they want information, they go to the source. For *They Traded Worlds* (p. 28), they went to Bocholt, Germany, and Rocky Ford, Colo. Pictured here in their British Columbia retreat, their home is in Iowa City.



Until this year Dr. Bach was professor in the school of religion at Iowa State. "Report to Protestants" is one of his books.

P. K. and K. P. Harriet Smith Hawley came by her understanding of preachers (*Clergyman of the Year*, p. 12) from her Methodist minister father. Before her marriage she taught English for seven years. "Now I am a busy housewife, a garden 'hobbyist' and a writer." Her children's story, "The Goosegirl of Nurnberg," won a Julia Ellsworth Ford Foundation prize. Her home at Brookfield Center, Conn., wears the inviting name, "Shadow Oak."

Spelceology. Hugh B. Cave, his wife and their two sons lived in Haiti "for the best part of three years," motivation for *All Through the Night* (p. 35) and a book "Haiti: Highroad to Adventure" (Henry Holt). He understates a successful career thus: "I've done six other books and any number of magazine stories since I began writing more than 20 years ago, was a correspondent during World War II, and have had things on radio and TV."



Next month. You Can't Do Without Christmas, says Lowell Russell Ditzen. ... What's the unlikely spot in America for a prayer meeting? You find out. ... Madeleine S. Miller talks about *Things We Never Talk About*. ... Amy Fox weaves a memorable story about a little boy on that night a Babe was born.

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the 'needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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Catholic-to-Protestant Census

● *I assume that you have had additional replies to your Catholic-Protestant census. Does the trend originally noted continue?*

MASSACHUSETTS

N. A. Y.

It continues. And here is one report that is, of course, far beyond the "trend." On April 25th of this year Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church in New York city, received 132 new members. Of these, 17 were formerly Roman Catholics. On June 13th he received 80 new members and of these 12 were former Roman Catholics. Also on June 13th, 16 were received by letter from the Methodist Church, 12 from the Episcopal Church, 12 from the Presbyterian Church and 3 from the Jewish faith. Uniformly, former Roman Catholics received by Dr. Peale are from 10 per cent to 15 per cent of the totals.

Sabbath Observance

● *My old home church now has its Sunday morning service at 9:30 a.m. so that members may use the rest of the day for themselves. Also, recently the Sunday school of this church had a picnic on Sunday afternoon. Is this your idea of the way a church program should be conducted?*

MASSACHUSETTS (Mrs.) G. B. G.

No, the program is not my idea of worship. But certainly "good men and true," along with women equally good and true, have worked out the plan. It is their idea and who am I to pass judgment upon it? Jesus said, "The Sabbath is made for man," not man for the Sabbath.

Buttrick and Council

● *Did Dr. George A. Buttrick withdraw from the National Council of Churches because it sponsored what many regarded as a subversive conference in New York city last January?*

INDIANA

C. W. F.

Dr. Buttrick has not withdrawn from the National Council of Churches—for any reason whatsoever. He still belongs to and supports the National Council of Churches. He did withdraw from another committee which

was regarded by many as of subversive origin and which conducted a conference in New York city. However, he made no statement in connection with his withdrawal. He just withdrew.

Baptismal Water

● *Do you know of any way in which I can secure Jordan water for baptismal purposes?*

(Mrs.) C. R.

Yes, a correspondent writes that the Around the World Shoppers Club, 71 Concord St., Newark 5, N. J., can supply this water.

Southern Baptists

● *Did not the answer to the question concerning membership in the National Council of Churches unwittingly leave the impression that perhaps Southern Baptists are also members?*

TEXAS

R. C. M.

The Southern Baptist Convention does not belong to the National Council of the Churches of Christ in the U.S.A. This is the largest single denomination (Protestant) not officially identified with the National Council. There are other smaller groups of churches that do not belong.

The Christian's Job

● *Last Sunday our minister said: "It is not our job to protect our country. It is our job to be a lighthouse to the world." How can we continue to be a "lighthouse to the world" if we do not save our country from foes from within and without who would destroy it?*

PENNSYLVANIA (Mrs.) C. L. G.

We can't. The one asking this question, at least in her letter, is wiser than the preacher.

The Prayer Universal

● *I do not repeat the Lord's Prayer because I refuse to join in any prayer that does not have the name, Christ, in it. Is it my conscience.*

FLORIDA

H. H. H.

Certainly I respect your conscience, but certainly I do not hesitate to repeat the prayer that Jesus Himself taught His disciples. It is the Prayer Universal.

Sunday Work

● *A farmer with a large acreage was compelled one Sunday to work in the field. Ninety-five per cent of all his Sundays finds him in church. Does this one Sunday make him a bad Christian?*

CALIFORNIA

(Mrs.) L. T. L.

No—not in my opinion. There may have been an emergency that fully justified the act. And finally, the man himself, before God, was responsible for his decision. Again I quote: "The Sabbath is made for man."

What Shall Women Wear?

● *Does the 22nd chapter, 5th verse of Deuteronomy mean all the garments of a man or just his pants?*

LOUISIANA

(Mrs.) W. M. M.

Here is the verse: "The woman shall not wear that which pertaineth to a man. . . ." It would be difficult to pass final judgment since garments worn by the male and female differ in "time and space" and everywhere. In the time of Moses, women wore what would now be classified as pantaloons. It will take a person wiser than the writer to answer this one.

Communism and Atheism

● *By what right do you call any people "atheists"? Loose name-calling in our time is discreditable.*

MICHIGAN

W. A.

I have called no people "atheists." This question refers to Communists. The first tenet of Marxian Communism is atheism. They name themselves and resent being otherwise regarded. The Tenth Commandment of their "New Decalogue" is: "Know you not that Communism and atheism are one? You cannot be a true Communist unless you are a sincere atheist."

Only Baptized Children?

● *I have a friend who says that the words of Jesus, "Suffer little children to come unto me and forbid them not . . ." refer only to baptized children. Is there any justification at all for this statement?*

WISCONSIN

(Mrs.) S. E. H.

There is not.

Location for Church Suppers

● *What is your opinion on serving church suppers in the basement of the church?*

INDIANA

(Mrs.) F. H.

I have a very high opinion of these suppers (most of them!). There is no reason why they should not be served in the basement of the church if they are worth serving at all and if the cause itself is good.

...IMPORTANT MESSAGE TO MEN AND WOMEN OVER 40...

Are YOU in this Picture?



THEY'RE 40 PLUS—They're healthy! They're happy! It's true that you're as old as you feel if you feel fagged out . . . if you lack pep, vim and vitality in the absence of any systemic or organic disease . . . if you feel OLD before your time . . . you owe it to yourself to find out below how the years after 40 may be more thrilling, more satisfying for you!



Some years ago several American Scientists started an experiment of far reaching importance to every living man and woman. They were trying to discover why people become old and feeble and, if possible, to find the key to longer life. Above all, they wanted to know how to retard many ailments that afflict people after 35 or 40—how to fight chronic fatigue—how to help people of 40, 50, 60 and over to get more zest out of life, more vigor and joy. They actually set out to prolong the prime of life.

Guinea Pigs Used To Reveal Key of Life After 40

The geriatric scientists used hundreds of guinea pigs, since these tiny creatures can contract most human diseases and have a maximum life span of 3 years. Thus, in several years they were able to discover what would have taken a human lifetime. The guinea pigs were tagged and placed in separate cages by groups. Each group received a different daily diet. The first group received a diet sufficient to sustain life. To the other was given exactly the same diet—with one significant difference—certain quantities of vitamins and minerals were added. Doctors carefully examined each group at regular intervals. They checked for signs of "old age", for loss of energy, for chronic disease and other factors of the declining years.

What the Scientists Discovered

The first group seemed to thrive for a while on the diet. They grew, were active and apparently healthy. But on towards the middle part of their life—that is, at 1 1/2 years—they began to exhibit certain symptoms of fatigue. They lacked their former vitality. Their fur had taken on that shaggy look. They were far more irritable and suffered minor complaints of those later years. They actually showed signs of age and decay—remarkably similar to folks at 40, 50 or 60. The story for the second group was entirely different. The great majority seemed more content, less nervous. They were more active, too, and had better muscular co-ordination. They showed far less signs of wear and tear. They did not tire as easily. The doctors analyzed blood samples and found a remarkably high count considering their age—much higher indeed, than the first group. Biopsies were made of skin, nerves, vital organs. Again no signs of decay in the vast majority of this group. For all practical purposes these tiny animals were not old in the physiological sense! They were still in the prime of life! After hundreds of tests, the conclusion was unanimous: the diet rich in vitamins and minerals had prolonged zestful, youthful living—even in middle life.

What This Discovery Means to You!

Since this historical discovery, medical men of science have been applying the same knowledge to human beings. Doctors everywhere have been prescribing multi-vitamin and mineral preparations for men and women over 35 to supplement their lack in many diets. The results in these cases have been nearly miraculous. Fagged out folks have noticed a remarkable pick-up in energy. Those awful "blue" days have become few and far between. Often those minor aches and pains associated with older folks, have diminished as if by magic. They not only feel better—they look better. Back is that sparkle in their eyes. They have experienced what amounts to a new, happier life. They dance, play, hunt, fish with gusto. They enjoy a new sociability. They've experienced a new zest for living. They have found out that it isn't necessary to be half-alive, to give up their favorite sports, to become hermits—simply because they are 40, 50 or 60. You, too, can join the ranks of these healthier, happier, more useful citi-

Here at last . . . an amazing formula!

27 VITAMINS and MINERALS!

Now . . . Tiny Tablets give you practically all the vitamins and minerals you need to enjoy greater vim and vitality at 40, 50, 60.

zons, by taking one simple precaution: make sure you get ALL the essential vitamins and minerals your body needs—not just 4 or 5 or 6.

Why 27 Vitamins and Minerals?

Most capsules on the market today only contain a few vitamins and a few minerals—yet the body needs 27 in order to function properly. Miss only one in your diet and you may be the victim of distressing fatigue. TIGRONE TABS contain not 6 or 7 vital elements—but 27—virtually ALL OF THE VITAMINS AND MINERALS FOUND IN THE HUMAN BODY! As you grow older . . . as wear and tear set in . . . you must make DOUBLY sure to get these 27 vital elements! You can't hold back the clock—aging is unavoidable. But you can certainly do much to alleviate and retard the pangs and misery, the tired, peepless feeling, the lack of energy to enjoy your favorite sports, social life, and a good day's work. Much of the misery of these later years is due to "tired blood"—that iron deficiency anemia that makes you feel fatigued and out-of-sorts! This condition is often caused because your body needs vitamins and minerals than you get out of your meals. It's surprising how fast you can feel stronger, better, more alive with the powerful TIGRONE formula. Why buy 2 or 3 vitamin-mineral preparations when you can get ALL 27 VITAL ELE-

MENTS in one easy-to-take tablet? You SAVE too—up to 50%—by buying DIRECT-BY-MAIL.

Prove it Yourself—Feel Better Fast or Pay Nothing!

The scientific experiments concluded years ago proved for all time that vitamins and minerals are indispensable to a healthful, happier life. Doctors everywhere are prescribing them for their middle-aged patients. In your neighborhood—right amongst your friends—is the living proof of their value. Yet you are chafed to be as skeptical as you wish—to try them at our risk! SEND NO MONEY. When your package containing 100 TIGRONE TABS arrives, pay nothing—only 4.95 plus postage. Or send only 4.95 and it will be shipped promptly, free of any postage. But remember—you are TRYING—not buying. Try them for 10 DAYS—see for yourself what they can do for you. Show the formula to your family doctor. You must feel better, enjoy more youthful energy. You must notice a definite improvement. Otherwise keep the remaining capsules and just send us the box top in an envelope—that's all! Your 4.95 comes back fast—no questions asked! You owe it to your health and happiness to act at once. Don't pass up this excellent chance! Let science guide you to a better, more zestful life! Mail the coupon now! It's so easy to forget . . .



4 ways to enjoy more pep, better health at 40 . . . 50 . . . 60

Thousands of men and women aged 40 and over can now enjoy a more thrilling life, better health, greater freedom from aches and pains. The effects of old age can actually be retarded and life itself can be prolonged with these 4 easy rules: (1) DIET: Eat enough proteins, eggs, meat, fish, milk, vegetables, fruits, etc., while cutting down on starches, sugars, fats. (2) REST: 8 hours sleep at night besides daily rest periods. (3) EXERCISES: Mild and in open air every day. (4) CHECK-UPS with your doctor twice a year and whenever you suspect any trouble. To be doubly sure you are getting ALL the vitamins and minerals you need, use TIGRONE tabs every day. They contain the incredible sum of 27 vitamins and Minerals—virtually all the vitamins and minerals found in an analysis of the human body as follows: Choline, Iron, Folic Acid, Methionine, Manganese, Iodine, Rutin, Inositol, Biotin, Calcium, Cobalt, Niacinamide, Copper, Manganese, Zinc, Molybdenum, Potassium, Vitamin A, B-2, B-6, C, D, E—and very important: VITAMIN B-12—that costly wonder vitamin described in READERS DIGEST.

Low Priced—Direct-to-you!

A package of 100 Tigrone Tabs only cost you 4.95—direct-by-mail. Best of all—you get a 100% money-back guarantee. If not delighted with the results you get your 4.95 back, quick! Don't trust your memory! Act now! Send the coupon TODAY! It may well be the most important step towards a better, happier, more vigorous life!

CONSUMERS MART, Dept. 127-M-2
352 Fourth Ave., New York 10, N.Y.

Gentlemen: Rush your TIGRONE TAB 27 VITAMINS AND MINERALS on 10 DAY TRIAL. I will pay price plus postage to mailman on arrival. But I am NOT buying—I am only TRYING! If this product doesn't do all you say and MORE—I'll keep the remaining vitamins and send the box top for immediate refund of the price.

☐ Send 100 Tabs . . . 4.95 ☐ Send 200 . . . 9.00

Name _____

Address _____

Town _____ State _____

☐ SAVE POSTAGE by remitting a check, money order or cash with this coupon. Same money back guarantee.

"I Remember"



Edited by KENNETH L. WILSON

'Tis but a little faded flower,
But, oh, how fondly dear.
'Twill bring me back one golden hour,
Through many a weary year.

Where is the heart that does not keep,
Within its inmost store,
Some fond remembrance hidden deep
Of days that are no more?

Who hath not saved some trifling thing,
More prized than jewels rare—
A faded flower, a broken ring,
Or a tress of golden hair?

Author Unknown

From Mrs. R. H. Stephenson, Littleton, Colo.



Who's seen my day?

'Tis gone away,
Nor left a trace
In any place.
If only I could find
Its footfall in some mind;
Some spirit-water stirred
By wand of deed or word,
I should not stand at shadowy eve
And for my day so grieve and grieve.

AUTHOR UNKNOWN

From Mrs. Tom Watkins, Harriman, Tenn.

Do we, I wonder, stop to think
How we need God's grace at the kitchen sink?
It really isn't any fun
When you can't get your dishes done.
For some folks need to fill their pans,
And others want to wash their hands.
The cook brings vegetables to scrub,
One sister has a cloth to rub.
Each little one keeps coming up
For a cool drink in his small cup.
You try to keep dishwater hot,
But cold drips in, as like as not.
It takes a lot of prayer, I think,
To keep God's grace at the kitchen sink.

—HARRIET BLANCHE JONES

THERE is one law which all men discover in time. You can have anything which life has to offer—at a price. Careers are garments which are displayed in a storehouse we call life. If you want the easy way, you will find one to suit your pattern and measure. The price is complete obscurity.

If you want the safe way, never daring, never risking, never falling, you will find it. It has always been one of life's best sellers. The price is never knowing what life really is, never discovering its true sensation—safe and sheltered like a woodchuck in his hole.

If your choice is climbing high and living bravely and adventuring out of the crowds and raising your head, there is a price. For THIS, bricks were made, bricks to be tossed at your head, and wounds and scars which every man who aspires to leadership wears as his wound stripes, as his badge of courage. You will find it priced high, for Nature is jealous of men who aspire to tame her and challenge her fates and turn her darkness into light. Pity the man who has never stepped up to Nature's counter and said, "Give me a try at leadership, give me the wounds it brings."

Somewhere in a distant Valhalla to which all men finally repair, you will find men divided into two groups: those who were safe and secure and never braved adventure; those who raised their heads to meet the sunrise of opportunity. The first have never lived. The second have never really died.—*The Shaft*.
From Grace Cubler, Snow Hill, Md.

Back to the church of my fathers, I went—
The years away had been long—
Seeking an accrual of faith
To make my spirit strong.

I looked about me and I saw
Humble, devout folk there,
Lifting transfigured faces up,
Drawing strength from prayer.

But no fund of faith was there for me,
Only emptiness and doubt;
For many years I had put nothing in—
What could I hope to draw out?

MAY RICHSTONE

From John Winters Fleming, Buffalo, N. Y.



If every man's internal care
Were written on his brow,
How many would our pity share
Who raise our envy now?

The fatal secret, when revealed,
Of every aching breast,
Would prove that only while concealed
Their lot appeared the best.

PIETRO MESTASTASIO

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

—JOSIAH GILBERT HOLLAND
(from "Gradatim")

From Hattie E. Williams, Fayetteville, Ark.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



WINE OF MORNING

A full-color photoplay based on the novel by
Bob Jones, Jr.

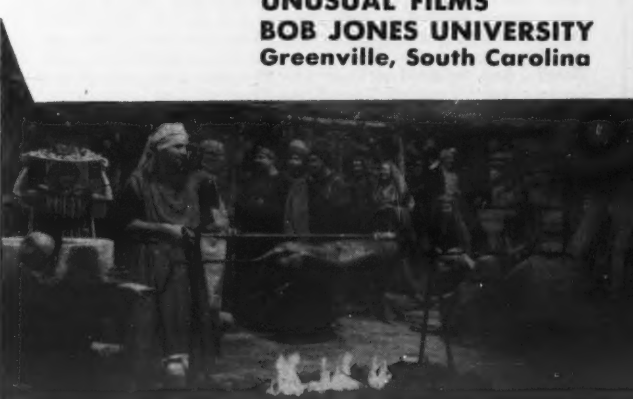

TO BE RELEASED EARLY IN 1955

This is a story of bloodshed and shipwreck, of intrigue and murder, of Love and Redemption. The panorama of exciting scenes moves in flashing color from Nazareth to Cana of Galilee, Capernaum, Jerusalem, Cyprus, Antioch, and Caesarea.

With its huge cast, magnificent settings, and gorgeous costumes, it is undoubtedly the greatest spectacle in the history of evangelical Christian films. This is a picture that will stir those who love God and bring men to know Him.

For advance information write:

UNUSUAL FILMS
BOB JONES UNIVERSITY
Greenville, South Carolina



AN **UNUSUAL FILMS** PICTURE

NOW! — A 39½¢ Storm Window

New TRANS-KLEER Storm Window Goes On In 5 Minutes Without Hooks, Screws or Nails!

NOW... storm windows need not cost you up to \$14.00. American industry has developed a lightweight flexible product that enables you to seal out wintry blasts for only 39½¢ a window! Imagine it! For pennies per window you can insulate every room in your home! This new wonder material was developed by the Gary, Indiana Division of the famous REYNOLDS ALUMINUM CORPORATION for use by the U. S. Government during the last World War. It looks like glass yet can't peel off, never chips, shatters or rattles. It's actually flexible like rubber. This wonder product possesses the tensile strength of over a ton for every square inch! Yet it is crystal-clear, not milky or yellowish like some plastic materials. It weighs less than one-tenth of the lightest glass storm windows developed. Even a very large window comes to under 8 ounces! This amazing new kind of window is not affected by snow, sleet, rain or dampness because it is 100% waterproof. Resists climate changes—won't crack even at 53 degrees BELOW FREEZING! Even though it costs you only pennies, you can use and re-use it year after year for winter protection and comfort.

Used by Army in Alaska and Iceland

The biggest problem facing American Generals in World War II was how to defend their troops and protect equipment against the ravages of the Arctic winters. The Reynolds Aluminum Company was immediately ordered to build a special plant at Gary and soon millions of yards of this new material were moving out to Canada, Alaska, the Aleutians, Iceland, Greenland and later to the European fronts. Trans-Kleer Reynolon could not be purchased for love or money in those critical days. Every last inch went to protect our men, vehicles, ships, planes and weapons. Our boys and guns came first and the public had to wait. Now at last, due to special arrangements with the Gary plant, larger quantities are available for the public.

Install in 5 minutes

The installation of Trans-Kleer Storm Windows is simplicity itself. The lady of the house can do it in 5 minutes or less! You need no nails, hooks, screws, or tools. No back-breaking toil! No broken glass to contend with! Cut off required amount, trim to fit your window, large or small, square, round, rectangular—it makes no difference. Then press on the special ADHESO border and your storm window is firmly in place for winter long protection. Cost to you; only pennies per window! And this is a storm window that can really take those wintry gusts! Its tensile strength of over 2,000 pounds per square

inch lets it stand up under those fierce winter gales. And it won't rattle or shatter or chip! Yet Trans-Kleer windows, because of the LOW CONDUCTIVITY development of Reynolds engineers, gives you real winter protection, actually helps keep cozy warmth inside, frigid temperatures outside. You save \$100 or more in fuel bills alone—to say nothing of the health protection and downright comfort!

Use Year After Year

With TRANS-KLEER, you have no storing problems. At winter's end just fold away like cloth for the following season—year after year! You can air your room so easily—any time! Simply lift the Adheso border to let in fresh air—then press on and it's sealed tight again! Easy to clean too! No soap or detergent. They come clean with a damp wash rag! It's no wonder that so many home owners, hospitals, public buildings and churches have adopted this new way to fight winter's chills and humidity!

Low First Cost—No Upkeep Cost

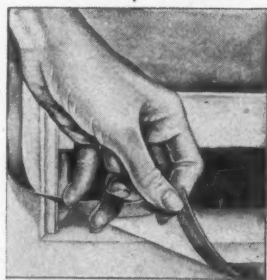
TRANS-KLEER comes in rolls 36 inches by 432 inches and costs you only 3.95—complete with Adheso border! That is enough for 10 medium-sized windows—just 39½ cents each! Naturally, smaller windows cost you less while larger ones use more material. In all you receive 108 SQUARE FEET! Imagine it! 108 SQUARE FEET for the rockbottom price of only 3.95. Good GLASS storm windows cost from \$7.95 to \$16 or more, depending on size and quality. For ten

LOW COST HEALTH PROTECTION!

WINTER COMFORT! You can hardly see the new TRANS-KLEER storm window—it's wonderfully transparent—but it protects you and your loved ones from winter's cold blasts and humidity. Saves dollars, too, in fuel bills! It's your cheapest health insurance. Yet the window illustrated here only costs 39½ cents!



Just Lift Adheso Border for Airing



Trans-Kleer Storm windows permit you to air your rooms simply and easily. You simply lift the Adheso border to let foul, stale air out, admit fresh air. Then simply press back into place—it takes one second—and you have insulation again! This you cannot do with certain other plastic type windows!

AVOID WILD SCRAMBLE!

Freezing weather is coming and SOON! Play it safe! Get your supply of Trans-Kleer now! Orders received too late will be returned at once. Rush coupon NOW and avoid disappointment!

you'd have to pay from \$79.95 to \$160.00. They're fine if you don't mind the cost and installation time! But if you want to save and get real winter protection, then the sensible buy is TRANS-KLEER! For pennies you enjoy cozy comfort. You save on fuel bills—as much as \$100 in one season. You also get health protection for your entire family. And you need not contend with broken glass, storage problems, installation difficulties! Your Trans-Kleer window is put up in 5 minutes, tops. The entire 10 then are installed in 45 minutes or so! It's simplicity itself! Even a school boy can do it! You save on first cost. And you have no upkeep cost! That's why year after year more and more people—even those who can afford expensive windows—are demanding this economical yet effective way to save fuel, protect health, enjoy winter-long comfort in every room of your house!

Over One Million Sold Last Year

For years, now, demand for this type window has been at fever pitch. Demand always outstripped the supply. Returning G.I.'s told of its amazing qualities. The lucky buyers of the first windows told their neighbors. Last year alone over 1,000,000 were sold, yet the demand was hardly tapped. Advertising had to be curtailed. Thousands of home owners had to be disappointed. Production has been increased

that protects your family all winter!

Sensational Discovery Used by U.S Army to Fight Arctic Cold—Now Available to American Public

for 1954 but the government gets top priority for the Armed Forces. There will be another scramble for them this year. Plans are for producing about 1,500,000 for civilian use. It is estimated that at least twice as many could be sold, but conversion facilities are strictly limited. In fact, should some unforeseen crisis develop in Korea or Formosa or Indonesia, government priorities might conceivably reduce the available amount to a trickle!



MAKE THIS TEST

On a windy day, hold a lit match inside a closed window. The first gust of wind will blow it out. Now put up your Trans-Kleer window... you'll find that a lit match, held inside the window, will NOT blow out EVEN IF YOU KEEP YOUR REGULAR WINDOW OPEN!

Now You Can Test Trans-Kleer in Your Own Home Without Risk

Lots of folks already know about TRANS-KLEER from their neighbors. But if you have never tried them, here's your chance to get them on a HOME TRIAL BASIS. You can't lose a single penny. Mail the coupon below and a 36 by 432 inch roll—108 SQUARE FEET—enough for 10 standard windows will be shipped to you immediately, complete with Adheso Border. Deposit only 3.95 plus postage with the mail man. Try TWO windows in any room of your home. Test them as you see fit. See for yourself how they seal out drafts. Now compare the temperature—any 25 cent thermometer will do—yes compare the temperature with any other room in your home! See the difference! Feel the difference! Then YOU be the judge! Then if you're not convinced they're every bit as effective as any storm window on the market—if you are not satisfied in EVERY way, keep the TWO windows and return the balance of the material and get your 3.95 back at once!

To Avoid Disappointment, Order at Once!

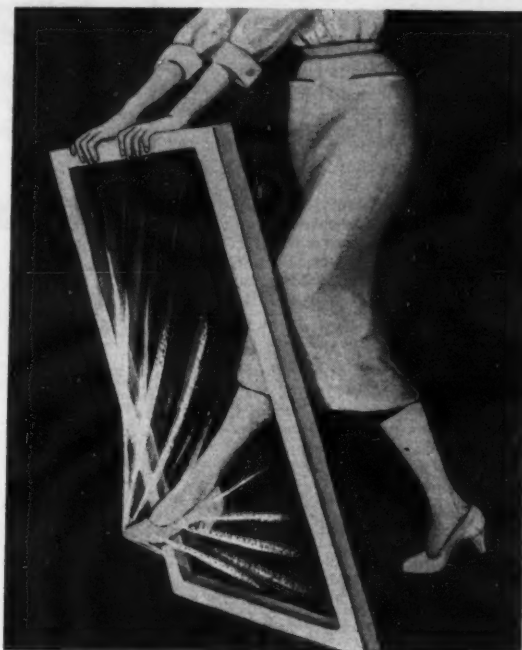
Millions of people are reading this ad in hundreds of newspapers and magazines in the United States and Canada. Last year thousands of orders had to be refused. Do not wait until below zero weather comes! Play safe! Rush the coupon now and get your storm windows at once! If you wish to save postage costs, send money order, cash or check for 3.95 and it will be shipped postage free. Trans-Kleers are sold exclusively by mail and only by:

CONSUMERS MART

352 4th Ave., Dept. 127-M-47,
New York 10, N. Y.

CANADIANS: Order direct from Consumers Mart, Dept. 127-M-47, 45 St. James St. W., Montreal 1, P. Q. Add \$1—total 4.95.

Stretches Without Breaking!



Imagine a storm window having a tensile strength of over one ton per square inch—yet you can push it with your foot and it stretches! Then it springs right back—undamaged! Developed in the multi-million dollar Gary plant of Reynolds Aluminum Corp. for protecting soldiers and armament in the Far North during World War II. Millions now in use to fight wintry gales in homes and factories thruout Canada and the United States.

CONSUMERS MART, Dept. 127-M-47
352 Fourth Avenue, New York 10, N. Y.

RUSH _____ rolls TRANS-KLEER at 3.95 each, enough for 10 windows or 108 SQUARE FEET, with special ADHESO Border. I will pay 3.95 plus postage on arrival. This is on a TRIAL basis and I will try TWO without obligation. If not delighted, I will return the balance for my 3.95 back. No questions asked.

NAME _____

ADDRESS _____

TOWN _____

STATE _____

☐ SAVE ALL POSTAGE COSTS by sending check, m. o. or cash with this coupon. In that case we pay all postage to your door. Same money-back guarantee, of course!

CANADIANS: Price in Canada is only \$1 more—that is—4.95 per roll. Orders shipped direct from Montreal—no extra charge for tariff! Address our Montreal Plant: CONSUMERS MART, 45 St. James St., West, Dept. 127-M-47, Montreal 1, P. Q.

A JEWISH RABBI found the Messiah

Miraculously led to Christ in 1892, Rabbi Leopold Cohn, of blessed memory, found the true Messiah. From a synagogue in the heart of European orthodoxy, he was plunged into the world's largest Jewish Ghetto in New York City.



Ex-Rabbi Leopold Cohn
1892-1937

USED OF THE LORD

There in the midst of struggle and scorn he gave himself to establish this work. The American Board of Missions to the Jews, Inc., which has come to be one of the largest and most far-reaching of Jewish missionary undertakings in the world. Its official publication, **THE CHOSEN PEOPLE**, is edited by Joseph Hoffman Cohn, son and successor of the founder. It tells faithfully of the persecutions, hard work and glorious victories experienced in the thrilling work of this Mission. You will be blessed as you read from month to month these reports of divinely-guided results.

SPECIAL OFFER

For only \$2.00 you may receive **THE CHOSEN PEOPLE** for 1 year and also a copy of the life story of Ex-Rabbi Leopold Cohn with a dozen assorted leaflets on the Jewish question. And remember, your money back if you are not satisfied. Mail coupon below now.

AMERICAN BOARD OF MISSIONS TO THE JEWS INC.

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Dear Friends: For the enclosed \$2.00 please send me combination as per your special offer, to include one copy of the life story of Ex-Rabbi Leopold Cohn.

I also have pleasure to enclose \$..... as my fellowship with you in your Gospel ministry to the Israel of the world dispersion.

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ESTEY ORGAN CORP., BRATTLEBORO, VT.



CLERGYMAN of the Year

By HARRIET SMITH HAWLEY

LAST spring when attending a service in one of Washington's largest churches, I heard the assistant pastor announce, "You will be glad to know that the minister of this church has been designated 'The Clergyman of the Year.'"

I knew that the beloved pastor of this church was worthy of and well qualified for any honor.

Yet how was one to measure? As I brooded over the question, I was haunted by the memory of another clergyman. He stood in no high pulpit. He ministered to no Presidents, cabinet members, judges or top executives. He wrote no books. He was scarcely known beyond the small churches he served. Yet his portrait hangs in my heart, and on it is my own tribute, "Clergyman of the Year."

Doubtless, you have your candidate. But let me introduce you to mine.

It was an afternoon in October, when the yellow leaves were falling, that we saw an old car stop in front of our house and a slender man who looked about forty get out of the car with difficulty and limp up the walk.

He had come, he said, from the little Methodist church next to my grandfather's Connecticut farm. My father, at seventy, after an automobile accident that had caused him to give up his city parish, had opened up the closed white meeting-house.

I had heard that this little church, in which I was still interested, was being revitalized. And here before us

stood the man who was breathing new life into its dry bones.

Though Brad Longstreet moved with such difficulty, no word of explanation did he give of the paralysis that had crippled him. No word about the small city parish he had been serving with great success when he became a victim of polio. No word about his tragic family difficulties that had left him alone. No word about his present tiny salary.

Only about his two small churches did he speak. Yet his gay enthusiasm and his dynamic personality brought, like the autumn sunshine, a healing radiance. And when he spoke of the smaller church where only seven had attended his first morning service, it was easy to see that those seven were for him a happy challenge.

HE reported with hopeful assurance the progress of the village church where my ancestors had worshipped. Twelve adult members were joining the next Sunday. The Sunday school was growing. There had been a vacation school. There was a men's society. And the parsonage had an oil-burner.

"Grand folks," he said.

When he left, my husband and I urged him to come again, for here was a minister who was so spiritually powerful that one forgot his useless hand and foot. How, we wondered, as we watched him hobble down to his car, did he ever manage to drive it?

Twice more he called on us. And as
(Continued on page 64)

Be a WINNER with the WORLD'S BEST



CORONET Royal

"For tone, beauty and playing ease, my CORONET Royal is 'tops'" — Mary Christel, Valders, Wisc.

CORONET Minuet

A smaller instrument than the above but truly a concert tone "Baby Grand" Accordion. Wonderful for beginners. Compactly styled and precision engineered for better performance. 2 sets of treble reeds—4 sets in bass: 2 switches. Colors: Black, White Pearl, Red Pearl, Gray Pearl. Straps and Deluxe case included.

Praises

"... a wonderful accordion. I shall continue to show it to my friends and trust you will receive many orders" — Waukegan, Illinois
 "Other accordions look cheap beside mine" — West Virginia
 "Thank you for your generous trade-in allowance. I like the way you do business" — Terre Haute, Indiana
 "Far superior to anything I expected" — Alaska
 "Pleased to find you so friendly. I certainly can recommend you" — Oconto, Wisc.
 "I am glad I wrote for your Catalog. The accordion is beautiful" — Cle Elum, Washington
 "Two friends already have ordered accordions from you on the basis of liking mine" — South Bend, Indiana

CONCERTO Patrician

A High-Fidelity Accordion of masterpiece design and acoustical perfection. Gives you "big instrument" performance with light weight—puts new peak of tonal brilliance at your finger-tips. 7 treble switches, 1 bass. Colors: jet black, white, red or grey pearl.

**LIFE-TIME
GUARANTEE**
Satisfaction
or Money
Back

These 4 Imported Accordions Rank High Among the World's 10 Best Makes—Pick Yours NOW!

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● AT HOME ●

COAT TAILS: Ike approaches November 2 with his coat tails loaded. Scores of candidates are hanging on for dear life, hoping that the President's popularity and their passionate avowal of "support" will drag them to victory. The trouble is that coat-tails are not built for the strain of off-year elections. Traditionally, the strength of the party in power sags at mid-term, sometimes collapses. If the latter happened in some other countries, the Chief would have to resign. Here, he has to make the best of whatever complexion Congress the people give him, be his own party in the majority or minority. Mr. Truman, to name a recent example, has pungent memories of the process of making-do!

Mr. Eisenhower's margin for containing an opposition resurgence is slim. The Senate (before Sen. McCarran's death) had 48 Republicans, 47 Democrats, one Independent. The House, 218 Republicans, 213 Democrats, one Independent. The Democrats need no landslide to win—only a few pebbles. Yet some pundits have predicted they'll get a landslide, with a loss of as many as 100 Republican House seats, three or four in the Senate. Others saw it as touch and go, with none flatly certain of who would do the touching and who the going.

ATOM AND EVE: "The night cometh" and the threat of the rampant atom is helping to bring it. But just as TNT can either kill babies or move mountains, so atomic power can work for good or ill. President Eisenhower's dramatic wand-waving which set in motion machinery to break ground for the first atom-powered commercial electric plant, and his equally dramatic announcement of an atom-pool for peace, demonstrated to the world that bomb building is not our sole or even predominant atomic ambition. The plant will produce electricity for 100,000 persons. The pool will renew hope for millions now, give power later. Great Britain, France, Australia, Canada and South Africa are so far in the project with us.

Under the new plan, the U.S. will share peaceful atomic know-how with "others of good will." We stand to gain

as well as give. Believe it or not, the sum total of the free world's braininess isn't encompassed by American craniums. The more minds that probe the atom's peaceful potentialities—and in an atmosphere that permits a scientist to shout out to his colleagues, "Hey, fellows, look at what I found!"—the quicker you at Maple and Main get the atom's benefit. Who can foresee what is possible? Someday you may be driving an atom-powered car (it would, of course, be an *atomobile!*). But before anything can happen, the Eighty-Fourth Congress must vote its approval.

SOCIAL SECURITY: Beginning January 1, about 58,000,000 workers will be covered by Social Security. Some 11,000,000, including members of the armed forces (with their own pension plan) and low-income workers, are still outside the umbrella. If you're already retired, your S.S. pension went up by at least \$5 and as much as \$13.50 in October. If you're looking forward to retirement, you can also look forward to a pension of up to \$108.50 if single (an increase of \$23.50), or \$162.80 if married and both 65 (an increase of \$33.80). A widow, any age, with two or more children, gets up to \$200 a month until the children reach age 18. From that point until age 65, she gets nothing. At 65, she begins receiving as much as \$81.40 a month. At her husband's death, a widow is entitled to a lump-sum death benefit of as much as \$255. All this, regardless of whatever private insurance or pension she or her husband are in line for. If you work after retirement, you may now earn up to \$1200 a year without losing any Social Security benefits (it used to be that you lost your monthly S.S. check if you went over \$75 in any one month), and when you're 72 (formerly 75), there is no ceiling on earnings.

The presently-mild-mannered fly in the ointment: starting January 1, you pay a 2 per cent Social Security tax on yearly earnings up to \$4200 instead of \$3600. Your employer matches your payment. At most, that's an annual increase of \$12 for each of you, modest indeed price for the benefits. But lest a generation be reared looking from cradle to gravity, let it be remembered

that what goes out must first come in. As the drain upon Social Security funds increases, the Social Security tax rate must inevitably rise.

UNDER THE WIRE: Better be making your plans now to wind up your year's giving to church, schools, charities—or, if you're on the soliciting end, your year's getting. Don't forget that the government offers the challenge of a triple tithe in deductions for income-tax purposes. You can give up to 30 per cent, thereby pare down your tax. No tax dodging, this; it's the law, the government's way of encouraging you and others to do what you ought to do without encouragement. Corporations may make deductible gifts of up to 5 per cent of their net income, more if they carry over the amount above 5 per cent to next year. Big companies with a corporation tax rate of 52 per cent can give \$1000 to a church college, for example, at a cost of only \$480. Smaller companies, with lower tax rates, will have to pay more for their gifts, but they still get a bargain rate of about \$700 on a gift of \$1000.

We ordinary mortals must operate on a lesser, but still profitable, scale. Taking into account resultant tax savings, a \$100 gift costs the giver substantially less than \$100, depending upon his income. Here's how it works:

Income	\$100 gift costs
\$ 5,000	\$80
10,000	78
15,000	74
20,000	70

We leave it to someone else to wrestle with the conundrum facing biblical tithers: Are you tithing if your tithe actually costs you less than a tithe?

COURIER'S CUES: Big push of unions next year to be for guaranteed annual wage, starting in auto industry. . . . Unions are reaping the whirlwind of actuarially and administratively unsound welfare funds. . . . Next Congress is to be asked to appropriate funds to educate orphans of GI's killed in combat; if you're for it too, tell your Congressman.

Disconcerting thought: federal taxes aren't the only gulpers of your income; state taxes alone amounted to over 11 billion dollars. Total taxes—federal, state, local—take 30 cents out of every dollar earned in U.S. . . . Out of an eligible 100 million voters, chances are that less than 45 million will turn out November 2. That means 55 million votes cast for unrepresentative government.

Despite the insecurity around us, you and I have much to be thankful for this November—and let's see that we are.

• ABROAD •

EDC: Why did the European Defense Community suddenly fall apart? What's the key to the success or failure of any substitute idea? You'll find it in one word: sovereignty. No nation, France included, gyrates with joy at the thought of giving away any part of its power to a supra-national authority. EDC would have set up an army of which member states were a part, yet which no one state could directly have controlled. Because France would have been the largest sovereign nation involved, she would have had more to give up than the others. Germany, the other big state in the plan, would have given up no sovereignty, because she had none to give.

What's so untouchable about sovereignty? We have only to look at our own U.S.-U.N. relations to find out. Our sensitivity grows out of the fact that we don't want to authorize the Security Council or the General Assembly to order us around. We want to be able to say "No" when we choose. We don't want UN law or anybody's law to supplant U.S. law. Yet, the UN or whatever comes after it will never be strong enough to do a job unless member nations each give a part of their own strength to it, taking it away from themselves. Hard fact, yes. Not one in a thousand Americans would approve, as of this year and decade. In France, the proportion for EDC was higher, but still was not high enough.

QUEMOY: Shellings and counter raids are nothing new, as John Caldwell told you in "Lost Christians of the China Coast" (July, 1954), nor is Red China's determination to take Formosa. The new element is the growing world awareness of these Nationalist-held islands near the Red China mainland. Everybody's looking that way, making the potential combatants more fidgety, more foolhardy than ever. With the Seventh Fleet on the scene,

it's the perfect setting for an "incident." But without the Fleet, the Reds would almost surely make a run for Formosa. We're up against one of those calculated risks. The risk is that a little war, if one comes—and if any war these days may be called little—may turn into a big war.

BRAZIL: What's the matter in the biggest country of South America? President Vargas had served as President off and on for 19 years. He was a national institution. But some of his people were uneasy about his intentions. When editor Carlos Lacerda criticized the President, he was shot and wounded, an Air Force officer killed. The killer's trail led to the Presidential Palace and one of the President's bodyguards. Indignant Brazilians began calling for the resignation of Mr. Vargas. Instead, he committed suicide. Brazil's troubles go deeper than palace intrigue. People are hungry and lack decent housing. Inflation is running unchecked, business is bad, unemployment is up, graft is rampant. Brazil spends over 200 million dollars a year for foreign oil (and not long ago borrowed \$300,000,000 from the Export-Import Bank to pay overdue U.S. bills), instead of allowing foreign technicians to locate and produce Brazil's own oil. New President Joao Cafe Filho will have more problems to solve than the price of a cup of coffee.

H-BOMB: We don't mean hydrogen, but hunger. There have been warnings in the past, and shushing pooh-poohs. Now the warning comes again, from the United Nations Economic and Social Council, meeting at Rome for eleven days of paper reading and finger-nail gnawing. Look up from this page to a clock. At this time tomorrow, there will be 70,000 more people in the world than there are at this moment. The problem: how are they to be fed? The world's population now is two and

a half billions. By 1980 it will be about four billions. India's 350 millions alone will go to 512 millions in 1980.


So long as a country's birth and death rates are both low, that country is in good shape. This is true of the U.S., Britain, Canada, Western Europe. Some other countries are on the way—Japan, for example. But the "backward" areas of the world—China, India, Africa—have high birth and death rates. When their public health services make an advance, save lives, it becomes practically a national catastrophe. What a stinging commentary on our feeble human ingenuity!

• CHURCH NEWS •

NCC: The policy-making general board of the National Council of Churches voted itself assurance of its "right" to speak out on controversial topics. Why shouldn't the board say whatever it wishes to say, at any time, in any place, on whatever subject? After all, it issues no encyclicals, no dogmas. At least, not so far. One section of the resolution overwhelmingly adopted, did make us wonder how far in its own thinking the board is from such a goal. The resolution underlined the council's right to make pronouncements in "the field of social, political and economic activity," but at the same time declared that *members of the council have the right to differ publicly from the council's pronouncements*. Why was it necessary to state that members could differ if they chose? Isn't this the bedrock of Protestantism? Can't we take at least *that much* for granted in the operation of this or any other council of free Americans? Or can we?

HYMN: A feature of Youth Week (January 30 to February 6) will be a series of hymn festivals arranged by young people in churches and communities across the nation. The observance is being planned by the United

PAYOFF: The Marian Tribute held at Soldier Field, Chicago, attracted 200,000 worshipers. Tickets promised attendants "(a) A Plenary Indulgence under the usual conditions. (b) An Indulgence of ten years to those who participate with at least a contrite heart." Indulgence is defined by "A Catholic Dictionary" as "The remission before God of the temporal punishment due to those sins of which the guilt has been forgiven . . . granted by the competent ecclesiastical authority. . . . Indulgences are either plenary or partial. Partial indulgences remit a part of the punishment due for sin at any given moment, the proportion of such part being expressed in terms of time."

PERSONAL INTENTION To Be Placed Before Mary's Shrine (This stub to be detached and placed in intention box at admission gate.)	The Marian Year Tribute of the ARCHDIOCESE of CHICAGO SOLEMN PONTIFICAL MASS Celebrant: Samuel Alphonsus Cardinal Stritch Archbishop of Chicago		
	SOLDIER FIELD, WEDNESDAY EVENING, SEPT. 8, 8 P.M. To the faithful who take part in this Marian Year Tribute are granted: a) A PLENARY INDULGENCE UNDER THE USUAL CONDITIONS. b) AN INDULGENCE OF TEN YEARS to those who participate with at least a contrite heart. S. Appen. Nov. 11, 1953		
	ADMIT ONE (If postponed, tribute will be held Thursday, September 9)		
	Nº 230070		

TERCENTENARY: New York Rabbi David de Sola Pool, of Congregation Shearith Israel (center), examines ancient congregational book at start of observance of 300th anniversary of Jewish settlement in America. With him are congregation president Edgar J. Nathan, Jr. (left) and Ralph E. Samuel, national chairman of the Tercentenary.

RNS



Christian Youth Movement of the National Council. For use in these festivals, a new hymn text is being sought. It must be written by a person under 30 years of age. Says President Deane Edwards of the Hymn Society of America, "Hymns may include any theme suitable for the Christian life of youth. Hymns submitted should be in well-known meters found in standard hymnals." Within the past two years, the Hymn Society has conducted three competitions for new hymns—in connection with the publication of the RSV Bible, the Urban Convocation of the Methodist Church, and the World Council Assembly. Not to our knowledge has anyone before taken up the hunt for a youth-written hymn. It will be interesting to see the winning entry. Our guess is that it will express a stand-up, not a sit-down religion! The hymn words should be sent not later than December 1, 1954, to the Hymn Society of America, 297 Fourth Avenue, New York 10. Specify that the author is under 30.

FUNDAMENTALISM: Speaking on a program for accredited visitors at the Evanston Assembly, Dr. Reuben E. Nelson, general secretary of the American Baptist Convention, took a swing at "religious conservatism of the right, which equates Christianity with reactionary politics." Furthermore, he stated, "The basic premise of infallibility is to be found equally in Roman doctrine and Protestant fundamentalism." In fundamentalism, he declared, "we are faced with the problem of an unofficial hierarchy that has won the unthinking allegiance of many fine Christian people who have been captured by emotional fervor, appealing slogans, and the stirring trumpet call to conquest."

It's American Baptist business, not ours, but it looks from here as if Dr. Nelson has practically invited the Southern Baptist Convention to speed its northward march.

PARCELS FOR PEACE: On Friday, November 5, women in thousands of communities will bring their gifts of clothing and their special offerings, to be sent abroad to the homeless and destitute. The project has the engaging designation, "Parcels for Peace," and it's sponsored by United Church Women on the date traditionally observed as World Community Day. The special need is for clothing for children from one to six years of age, and warm blankets. Parcels should be shipped to the nearest Church World Service center (New Windsor, Maryland . . . 4165 Duncan Avenue, St. Louis 3, Mo. . . Pacific Ports Industries, 10901 Russett St., Oakland 3, Calif. . . 110 East 29th Street, New York 11 . . . Main St., Nappanee, Ind.) Send eight cents for each pound collected, to cover cost of sorting and packing, to United Church Women, 156 Fifth Avenue, New York 10, along with money gifts to help finance the sending of U.S. government surplus food overseas. On the present world market, each American dollar donated means 20 dollars' worth of food delivered to the needy overseas. That's just about the biggest dollar's worth you can find these days!

PRAYER: The Religious Research Foundation of Los Angeles announces that three years of scientific experiments prove that if seeds (flower and vegetable) are prayed over, they will germinate faster and more efficiently, and that if you beam "negative thoughts" at them, you can kill 'em dead. Another of their conclusions: water prayed over can cause seeds to germinate with more than natural rapidity and efficiency. Says the Rev. Franklin Loehr, director, "The application of our findings to human relations and individual lives is limitless. Scientific demonstration of the efficacy of holy water, blessing of the fields and other established usages is possible, as well as explanation of the mysterious effects of incantations and curses, as

BIBLE READING: The eleventh annual world-wide Bible Reading campaign sponsored by the American Bible Society begins November 25, Thanksgiving, and continues through Christmas. Here are the selections, chosen to emphasize the needed theme, "Faith for Our Day," and giving the reader the unique awareness that where he reads, millions of others are reading with him:

NOVEMBER

25 Thanksgiving	Psalms 1
26	Psalms 23
27	Psalms 27
28 Sunday	John 1:1-34
29	Psalms 37
30	Psalms 46

DECEMBER

1	Psalms 51
2	Psalms 91
3	Psalms 103
4	Psalms 121
5 Sunday	Isaiah 40
6	Isaiah 53
7	Isaiah 55
8	Matthew 5
9	Matthew 6
10	Matthew 7
11	Luke 15
12 Universal Bible Sunday . . .	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	I Corinthians 13
20	I Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

recorded in literature from Biblical times to the present."

Skepticism remains in many quarters, Mr. Loehr admitted. He can say that again!

IN BRIEF: Bishop Sheil has resigned as Director of the Catholic Youth Organization—because he spoke his mind too freely on Senator McCarthy? . . . The Spanish government has closed a Baptist church in Madrid, supported by the U.S. Southern Baptist Foreign Mission Board and attended by many overseas American personnel. . . . The Lutheran Church-Missouri Synod has increased its budget from \$4,250,000 in 1950 to \$9,100,000 for 1955. . . . New York has been definitely voted headquarters for National Council of Churches.

The U.S. has finally paid an indemnity of \$10,000 to widow of Korean Presbyterian minister killed by an American soldier two years ago. . . . Latest thing in Christmas dolls: one that kneels to "pray." . . . The Roman Catholic Bishop of Cali, Colombia, has decreed excommunication for any

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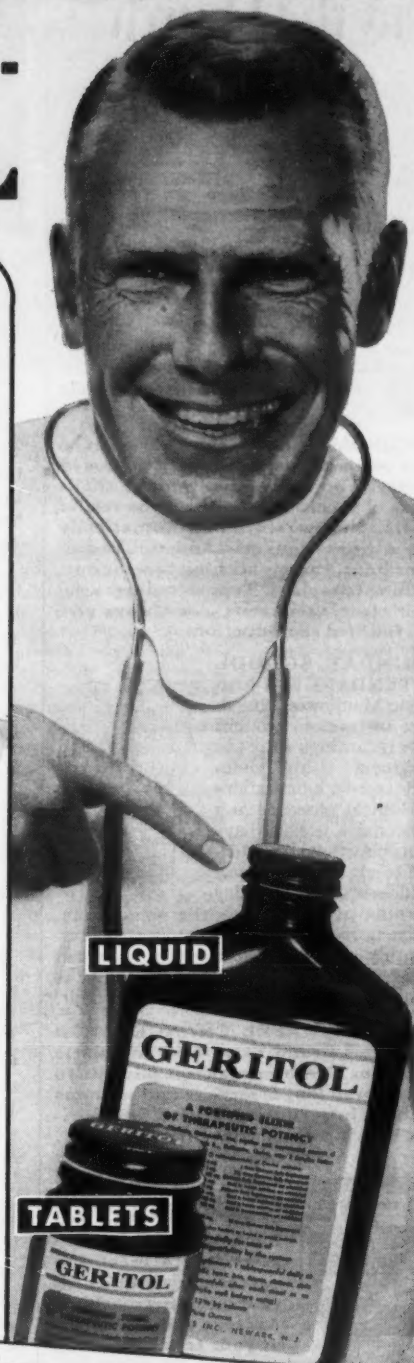
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SUNDAY SCHOOL ATTENDANCE is high in one Midwest church since instructors brought tape recordings into the classroom. Using home-made taped dramatizations of Biblical passages and Bible stories, teachers have been able to hold the attention of even the youngest children and boost Sunday morning attendance at the same time. Instructors prepare the dramatizations at monthly meetings, sometimes with the aid of interested parents. Background music is furnished by the church organist and choir.



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CHURCHGOING: November marks the start of a drive to increase church attendance, conducted by the Committee on Religion in American Life. Across the nation, on highways and in buses, you'll see this poster.

RNS

parents who enroll children in the American school. . . . The Assemblies of God during the last year averaged one new church every day with four on Sundays. . . . Dr. Frank C. Laubach has celebrated his 70th birthday. . . . The 74th annual session of the National Baptist Convention, U.S.A., Inc., brought 20,000 "messengers" and visitors to St. Louis for the city's largest Negro meeting ever held.

The first national "free conference" for all Lutheran church bodies in the U.S. will be held Nov. 11-12 at Minneapolis. . . . Union talks are being held between the Waldensian Church, world's oldest Protestant body, and the Italian Methodist Church. . . . U.S. Roman Catholics contributed 71 per cent of all mission funds available to Pope Pius XII. . . . Third Annual Architects' Short Course, the subject, Church Planning, will be held at University of Illinois, November 10-12.

• TEMPERANCE •

CANCER: Now alcohol, as well as cigarettes, gets the dour eye from scientists making studies of cancer. At the United Nations conference meeting at Rome (see "H-Bomb"), Dr. Sully Charles Marcel Lederman, chief of the section of economic studies of the French National Institute of Demographic Study, reported that the excessive use of alcohol appears to act as a "multiplying factor" in the risk of cancer. Not only that, the excessive use of tobacco and alcohol appear to multiply each other as cancer factors. His studies were based on the files of 3,500 French cases.

The point: the chance of getting cancer if you drink is greater than if you don't drink. And if you drink and smoke—well, it was nice to know you!

GREATEST CITY: The City of New York ought to know better, but it didn't. Authorities moved 150 self-committed alcoholics from bone-dry Hart Island, their traditional rehabilitation center, to an upcounty camp. Happens there is a licensed beer bar on the camp's premises. You can guess the rest. The

beer triggered a binge that sent the men roaring around the countryside in search of more drinks. Result: two of them killed when they stumbled onto a railroad track, seven others arrested, 35 A.W.O.L.

And in latest "stomp" killing by two teen-age boys (the victim was a stray passerby, father of four children), the defense explained it all by pointing out that the boys had shared 18 cans of beer the evening of the crime.

All in all, "harmless" beer was getting quite a reputation for itself in little old New York.

SICKNESS: This from the Rev. Louis H. Evans, Presbyterianism's popular minister-at-large: "I know that alcoholism is a sickness, and I think religion ought to urge us to build more and more clinics and more and more hospitals. Let's remember that alcoholism is more widespread now than tuberculosis or even cancer. Alcoholism IS a sickness, but that is not all it is. It is a sin, too. Christ once said that no drunkard shall even enter the Kingdom of God. He never said that about a tubercular person, because tuberculosis is merely a sickness. But He did say that about alcoholism, because alcoholism is not only a sickness, but also a sin. Alcoholism is a sickness, but it is contracted through tragic moral failure and lack of self-control. The moment we excuse people because they can't control themselves we have suffered a bad moral disintegration."

SOURCE: More than 100 "tools" for alcohol education, ranging from motion pictures and film strips to pamphlets and books, are described in a new catalog just issued by TEM Press, a new non-profit agency designed to develop printed and audiovisual materials for alcohol education in churches, public schools and elsewhere. Although sponsored by the Methodist Board of Temperance, the materials are planned to serve anyone concerned about the alcohol problem. You can get a copy of the new catalog free by writing TEM Press, 100 Maryland Ave., N.E., Washington 2, D.C.

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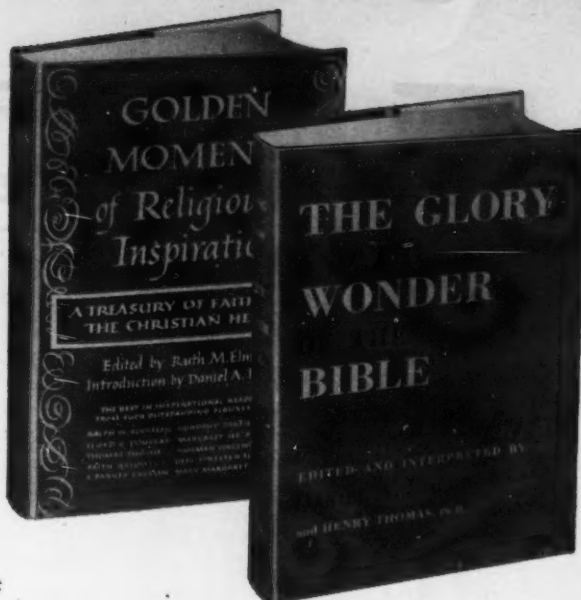
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Editorially Speaking...

• BISHOP QUENTIN K. Y. HUANG

FOR the first time in the twenty-eight years of my editorship of CHRISTIAN HERALD, a guest editorial appears on this page. That fact tells you what I think about the editorial.

Bishop Quentin K. Y. Huang, author of the strange and terrifying story, "Now I Can Tell," was the first Bishop to be imprisoned by the Chinese Communists. He is a Bishop of the Holy Catholic Church in China—the Chinese branch of the Anglican Communion. Now in the United States, he remains the nominal head of the Diocese of Yunkwei in Southeast China. Here he was arrested, imprisoned and tortured by Chinese Communists. Elected Bishop in 1947, he came to America and was consecrated to the Episcopate in California. Returning to China, he organized his Diocese and was endeavoring to establish it on a self-sustaining basis when the Communists took over. Since his escape he has been a refugee in the United States and is now associated with an Episcopal church in Washington, D. C.

The conclusions of this guest editorial have the complete support of CHRISTIAN HERALD.

Daniel A. Poling

• SHOULD RED CHINA BE RECOGNIZED?

SINCE the armistice in Korea, the question of recognizing Red China has been brought up with increasing frequency. It is a thorny question, one which threatens to destroy the unity of free nations. But it is a question to which I, by virtue of my personal knowledge of the Red regime, feel not only qualified but duty bound to speak.

The Red regime in China was established upon lies and deceit, clever propaganda and sweet promises at a time when the Chinese people were suffering from the devastating consequences of eight long years of war. However, instead of fulfilling their promises, the Communists have made every effort to consolidate their power by means of high taxes, a cruel "hunger policy," class-struggle, police state, arrests, slave camps, and liquidation. Families have been broken up; morality has been repudiated, and Chinese culture uprooted. The Communists in China, as elsewhere, have a different moral concept and speak a different language. We have no common ground on which to negotiate.

A nation, to be recognized as a nation, must have three elements: territory, people, and sovereignty. It is true that the Red regime controls all the mainland of China, but of people and sovereignty Red China has none. The Reds did, for a short time, enjoy the

support of the majority of people, but no more. Now the people are disillusioned and dissatisfied. As a result, there have been many revolts behind the Bamboo Curtain which the Communist papers try to cover up by calling the participants "wild beasts." They have lost the people and dare not permit any free election.

The Red regime in Peiping is one totally alien to the Chinese mind and heart. It has consolidated all its power in the hands of the Third International Clique, headed by Liu Shao Chi and reinforced by many thousands of Russian "advisers" and "technicians." It is a regime which obeys—nay, worships—Russia, and imports Russian culture to take the place of the Chinese. It has no sovereignty of its own. Instead of keeping China Chinese, it has turned itself into a Russian puppet. The mainland of China, under these alien masters, has become a vast war machine, an instrument of aggression for International Communism.

As such an instrument, the Peiping government defied the United Nations, fought their forces in Korea, refused to let the International Red Cross take care of the wounded and prisoners of war, has been instigating revolutions in Southeast Asia and Japan, and participating in the war in Indo-China.

Can we allow a regime declared an aggressor by the United Nations to shoot its way to recognition? In our present civilization have we not progressed enough from the barbarian stage to declare that might is *not* right? Recognition of Red China would not only assert that we believe might *is* right; it would also kill the hope of enslaved millions and anti-Communist forces behind the Bamboo Curtain.

Recognition of the Chinese Reds means giving approval to a regime that has killed, directly and indirectly, 43,000,000 innocent Chinese during its first four years of tyrannical rule and is subjecting 200,000,000 to starvation and 20,000,000 to slave labor. How could this be interpreted save as a moral defeat for the free nations in the West, and a great political victory for the Red regime. Such a victory, in their own eyes and in the eyes of the peoples in Asia, is far more important than their military conquests.

But this, above all, makes America's recognition of Red China impossible: *It would mean a complete abdication of your spiritual leadership.* You are endowed by God with inexhaustible resources—material, mental, industrial, political, and above all spiritual. You are the marvel of all nations, the national vessel chosen of God to be leader of the world, whether you like it or not. And whether you like it or not, you are obliged to exercise that spiritual leadership in a spiritual way. To that leadership, more than anything else, the peoples of Asia are looking up. Without it, your material assistance would not be either effective or appreciated.

Recognition of Red China (Continued on page 109)



LONDON EXPRESS

Though many Russian churches are boarded up, such as this one, others are filled to capacity on Sundays.

God's Underground in Russia

Belief in God *has* survived behind the Iron Curtain. Read this first-hand report on what it's like to be a churchgoer in the Soviet Union

By HENRIETTA BOWER

IS God still known and loved behind the Iron Curtain? The question had bothered me and millions of others in the free world. No one knew for sure. Scant news of the state of religion was allowed to filter out of Russia. When travelers or refugees did bring with them morsels of information, no one could be certain that it wasn't biased one way or the other.

I never dreamed that I would ever get the chance to see for myself what was happening to churches and churchgoers in Russia.

Suddenly, by a strange combination of circumstances, I was given that chance.

What did I find? I found that Communism has not managed to kill belief in God! There is still a courageous core

of believers cramming the few churches in the U.S.S.R. now permitted to function. They belong to some fifteen different denominations, among which are Baptists, Methodists, Seventh Day Adventists, Spiritual Christians, and Roman Catholics. There are Moslems and Buddhists besides.

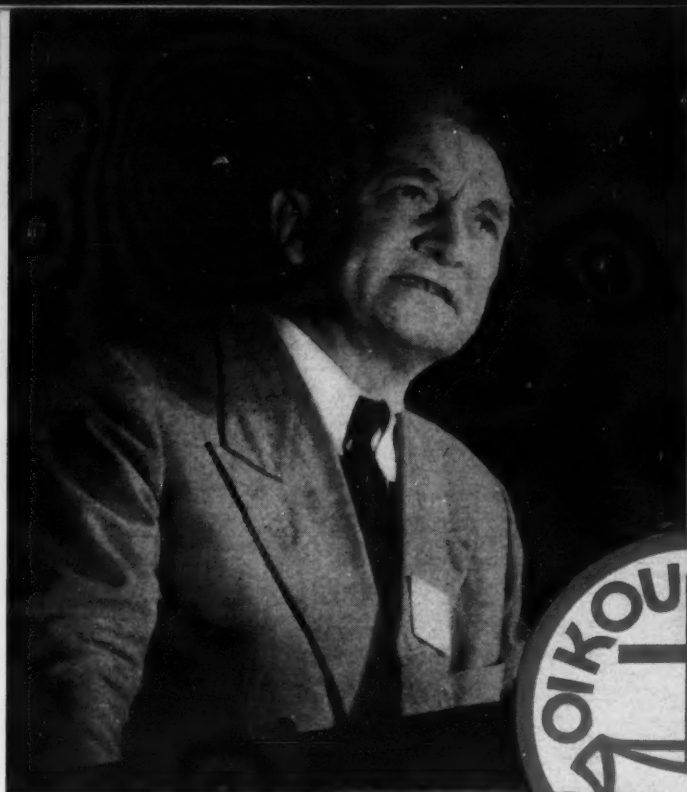
I saw a number of these different congregations at prayer. They all had in common two characteristics: fervor and absorption, the visible fruits of persecution.

Centuries ago, too, another governing tyranny became sorely afraid and guarded a tomb lest the One whom they had crucified should rise again as He prophesied. They were not afraid of His followers but of His teachings and inspirations. This is the fear com-

mon to all tyrants. This is the fear I found in Russia.

My invitation had not been to study religion at all. It was to study Soviet children's films. For years the influence of the cinema on children has been my field of research in Britain. In consequence, I had been invited to a showing of Soviet children's films in London. A few words of praise from me of two of these films—which were entirely free of propaganda and suitable for any children to see—led to the invitation.

The film show was held in the offices of the Children's Day Nurseries Association. The paid secretary of this organization was, as I later discovered, also the honorary secretary of a Communist-sponsored organization called
(Continued on page 109)



Council delegate Prof. Josef Hromadka, enigmatic Czech theologian, was a fluent but muddled spokesman for "peaceful coexistence" with Soviet power.



Bishop Otto Dibelius of Berlin, whose territory lies two-thirds behind the Iron Curtain, blasted totalitarianism as "irreconcilable with God's will."



The Rt. Rev. A. Mar Theophilus and Mar Thoma Juhanon, Metropolitan, both of the Mar Thoma Church of India.



New presidents are from U.S., India, American Greek Orthodox Church, Germany, S. America, Scotland, England.

At Women's Day tea, American ladies from Florida and Illinois get acquainted with this delegate from India.



Author Alan Paton, concerned with Africa and its problems, talks with a consultant from British West Africa.

THE WORLD COUNCIL

.....Whither Now?

Its future depends on three factors: what it means by "Unity"; what part Laymen will be given in its shaping; what stand it takes on Communism

By CLARENCE W. HALL

WHEN advance agents began to publicize the upcoming Second Assembly of the World Council of Churches in Evanston last August, they bade reticence begone. Whirling back into antiquity for parallels, they billed it variously as "the most important meeting of Christians since the Reformation . . . the most significant conclave since the Council of Nicaea . . . the most tremendous affirmation of Christian unity since the disciples muted their differences and tried to realize Christ's dream 'that they all may be one.'"

"Evanston" may or may not have lived up to such grandiose expectations. But nobody will deny that it came close. How close, only history will tell. The fact that amid the tearing tensions of our times these representatives of 170 millions of Christians in 163 member bodies from 48 nations met at all, was in itself news. And news of such proportions as to command the most extensive coverage by press, radio and television ever accorded an American gathering save for a single exception: the 1952 Republican Convention.

Even the most carping critic present would have to admit that the Assembly was a brilliant, deeply significant and highly inspiring demonstration of world-wide Christian strength—and of promise. Certainly never before in human history had so many Protestants, plus the Greek Orthodox and other non-Roman communions, got together to thrash out their differences, heal their divisions, worship together, and plan a world strategy based on the Christian hope.

For 17 days the city of Evanston was a modern City of God, completely taken over by the 1500 delegates, consultants and accredited visitors—plus tens of thousands of others. Delegates in colorful dress and foreign accents milled about with a seriousness of purpose and a sense of Christian urgency. Every available conference chamber, hotel room and auditorium—even every street corner—was filled with groups tackling the many problems facing people determined not only to "stay together" but to "grow together." Banners of the WCC emblazoned every lamppost. And there was pageantry galore.

However, the Assembly's drama was not in its pageantry but in the hammering out of the WCC's official pronouncements. Never did words and their implications, often different to different peoples and nationalities, get

such microscopic inspection. Harassed by pressure groups of various kinds, the delegates often got into long and involved hassles over phraseology. The mills of the Assembly ground slowly—and at times, it must be admitted, they ground exceedingly small.

But eventually each of the six sections came up with expressions (on International Affairs, Faith and Order, Evangelism, Social Questions, Intergroup Relations and the Laity) that passed muster with the majority and henceforth will go to the churches of the world for their "prayerful consideration."

It should be remembered that these high pronouncements are the Assembly's alone, and that, as Evanston was careful to say, "member churches are not bound by them except as they voluntarily accept them as their own." How readily churches on the local level will accept them "as their own" remains to be seen. In thus offering the statements not as "orders from above" but for study, the Council has finally caught on to the fact that churchmen on the local level, especially the laity, are increasingly wary of top-level bodies presuming to speak for them. They've been bitten rather badly in the recent past. Now twice shy, it is certain they will scan the Assembly's pronouncements with eagle eye. And rightly.

WITH Evanston now past, the time for appraisal has come. The Council is no longer an experiment; it's a going concern. The question is: *Whither?* Will it go on to realize the fondest hopes of its sponsors, or will it degenerate into just another periodical assemblage of old familiar faces meeting in ivory towers to formulate vague proposals to which nobody pays any real attention?

The answer, in our opinion, depends on how well the WCC clears its sights on these points:

- (1) *What precisely does the WCC mean when it speaks of Unity?*
- (2) *What part is the Laity going to be given in its shaping?*
- (3) *When and how firmly is the Council going to take a stand against Communism?*

On all its other major concerns, the Council reached common agreement and took high and clear ground. But

on these three important matters, the Assembly was distinctly fuzzy around the edges.

Let's look at those three points in order.

UNITY" was the big word at Evanston. You heard it repeated in every speech, in every document. Thanks were given that, at long last, the great majority of the world's Protestant and other non-Roman bodies were together, and intended to stay together. Prayers begging Divine forgiveness for "our sinful divisions" were fervently offered every time the Deity was addressed. And the official Assembly message solemnly proclaims: "To stay together is not enough. We must go forward!"

Go forward to what? It never became clear. To greater cooperation, better understanding, a more concerted approach to church and world problems? If "unity" means that, it was plain that all bodies are in accord.

But did "go forward" in unity actually mean progression toward organic union? Toward the eventual creation of a uniformity of administration, worship, creeds? Toward the ultimate goal of a sort of super-church? If so, it was plain at Evanston that many constituent bodies will not now or any time in the foreseeable future buy that.

Throughout the Assembly the confusion as to unity's real meaning became compounded. There's no denying that the WCC has an influential minority of Christian collectivists who hold that churchly autonomy is anarchy. These labored constantly to get the Assembly to declare denominationalism a "sin" and "scandal." Such unionists obviously have been repeating "one, one, ONE" so endlessly that it has become for them a sacred litany.

The fact that the majority at Evanston, much more so than at Amsterdam in 1948, successfully resisted these "ecumaniacs" (as they came to be called) bodes well for the Council's future. When they tried to make the Assembly say that "staying together is not enough; we must unite!" the majority firmly amended that last phrase to the more non-committal "We must go forward." When they tried to insert "sin" and "scandal" in paragraphs speaking of denominational divisions, the Assembly firmly struck them out. Even the words declaring an intention to "grow together" got short shrift from a British Baptist who said: "Those words will be interpreted as meaning that the churches here represented have made up their minds about organic union. They *haven't*!"

The Evanston delegates saw good reason for union among the "younger churches" in former missionary lands,

where excessive denominationalism is confusing. They applauded, and rightly, the several unions being freely sought by denominations with a common tradition, common worship practices, common administrative structure. But they quite firmly turned thumbs-down on the notion that "unity" must perforce mean imposed union and uniformity.

Bishop Eivind Berggrav of Norway tried to slow the "ecumaniacs" by saying: "Let us be quite clear: our unity in Christ does not call upon us to be one uniform church. Divisions in thought and tradition, as well as those which have come about because truth has been revealed to us differently, do not in themselves cut us off from each other if we are in this unity of Christ."

However, due to the insistent pressures of unionists, the Assembly never made this interpretation "quite clear." One of the pressurists was Dr. W. A. Visser 't Hooft, the WCC's general secretary. While vigorously denying that the Council itself is any incipient super-church, and that it's not in his province to "negotiate union," he does "seek to create a situation in which there is so much in common between the churches that there will be no reason for them to remain separate." Which, even to experts in double-jointed jargon, is a trifle confusing.

(In this regard and others the redoubtable Dutchman tended at times to become, like most behind-the-scenes pullers of switches, a little pushy and dictatorial. While acknowledged as a brilliant strategist in ecumenism, he displayed on occasion the impatience of a martinet. It's to the credit of the Council's elected officers that at such times they gently ushered him out of the front office and sent him back to his cubicle among the machinery.)

AT Evanston, make no mistake, the unionists were in there pitching. That the Assembly batted some of their more tricky curves clear out of the park augurs well for its sanity. But make no mistake, the "ecumaniacs" have not been put out of the game. In future meetings they will be back. They will have to be reminded again and again that diversity, so long as "unity in Christ" is retained and promoted, is no scandal and no sin. On the contrary, it is Protestantism's peculiar glory. They will have to be told again and again, as does Bradshaw in his compelling "Free Churches and Christian Unity" (Beacon Press) that "unless room is left in a united church for the diversities that now characterize the different denominations, the ecumenical church would be futile and less than Christian."

The World Council, if it is to go (Continued on page 36)



Bishop from Ethiopia receives directions from helpful Evanston police.



Deaconess Gertrude Herrmann, of Berlin, looks over program for pageant.



A delegate from India cools his feet while following an Assembly speech.

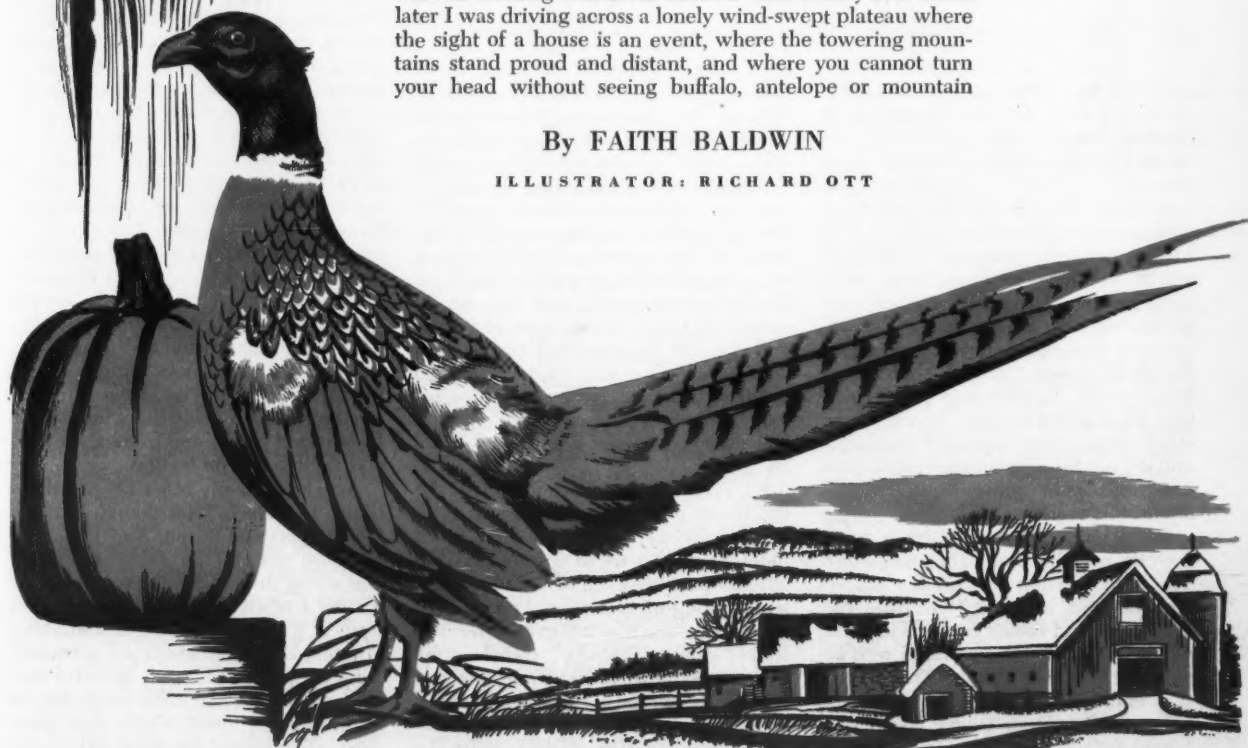
The Thankful Heart

AT THE risk of appearing repetitious I must again remind the reader that a magazine prepares its material far ahead of publication date. For that reason here is another article which is odd in point of time. I am writing it in the summer so that you may read it in the autumn. And by the time you have read it I shall have been in California, Hawaii, New Zealand, Australia and England—a trip I shall not be able to write about until next Christmas, and which you will not be able to read about until next spring.

This last spring I have been in the West—Chicago, Kansas City, Colorado, South Dakota. Flying over the plains and driving through steep mountain ranges, I changed altitudes abruptly, and went swiftly from great industrial centers to lonely sweeps of prairie. And always I was thrilled by either a bird's-eye or station-wagon view of this exciting country of ours. I still find it difficult to believe that one day I walked along the Lake Michigan shore of the great city of Chicago, with its teeming boisterous millions—and twenty-four hours later I was driving across a lonely wind-swept plateau where the sight of a house is an event, where the towering mountains stand proud and distant, and where you cannot turn your head without seeing buffalo, antelope or mountain

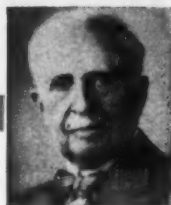
By FAITH BALDWIN

ILLUSTRATOR: RICHARD OTT



J. C. Penney

LINES OF A LAYMAN



A FAIR COMPETITOR IS A GOOD FRIEND

IN A Midwestern store of our company we had a young manager fired with ambition to do a good job. One day he heard that another chain planned a new outlet in his community. He wrote our home office for help in his advertising. "We want to blast them and show them the kind of competition they're running into," he said. "We're going to keep our store open until 10 o'clock on the night when the new store opens—and I hope the other merchants will close at 6 o'clock as usual. We'll give them a reception they'll never forget!"

Despite training, this eager young man still labored under the delusion that competition is a dog-eat-dog fight for a limited amount of business, essentially an attitude of the 19th Century. We wrote back:

"Thank your lucky stars for the coming of another competitor. The more stores, the more business. Welcome them with open arms. We are sending you herewith a heading for your advertising which reads, 'Welcome to Homeville, R. & H. Company. We're glad to have you with us.'

"Incidentally, your staying open the evening of their opening, if all the others are closing, will not only show up your own store as a bad neighbor and an unfriendly competitor but will even fail of its purpose to get business, for you would have to get it alone with no other stores to help bring you customer traffic."

So, I repeat, there is no better friend to any merchant than a fair competitor. Obviously, I do not mean the competitor who starts price wars, uses unscrupulous "bait" advertising, or others of that stripe, but rather the competitor who profits most because he serves best. It is in service that the real competition occurs.

goats—all free as the air and open sky.

Now I am at the beginning of another safari—and hopelessly enmeshed in the unbelievable amount of preparation which is a necessary prelude to a three-month trip. For the various climates I will encounter I have had to carefully plan my wardrobe—which will have to fit into the mere sixty pounds of luggage allotted each plane traveler. I am also in the unpleasant process of being vaccinated, and stabbed with typhoid "shots." And there is the bewildering problem of how I am going to have interior decorating done, have my mail answered, and get my taxes, insurance and household bills paid while I am cruising about the world.

Even with company I am a timid traveler, and this time I am going alone. The very thought of customs officers and passport inspections terrifies me. The last time I took a trip was in 1939, when I traveled with a friend who attended to all the details. The voyage was entirely by boat, and we visited many of the places I have mentioned. I paid no attention to officials or lug-

gage, but merely occupied myself with smiling sweetly while I was interviewed, photographed and asked to make small speeches—which I made rather absurdly. The reason for all this was that a number of American writers had suddenly been discovered by the countries "down under." As a result I was a guest of the Australian and New Zealand governments, and was regally entertained in the exotic ports of Samoa and the Fiji Islands. And like a child who goes to her first party I was on my best behavior, for I was representing a powerful magazine for which I was doing a series of articles.

ALTHOUGH this time I will be strictly on my own, I shall try for even better behavior, for I am convinced that much harm is done to international relations—possibly even to world peace—by the thoughtless actions of people who travel from one country to another. For some strange reason, travel often brings out the worst in people. Tourists frequently act as if they were ambassadors of enmity, and they do incalculable harm to their own country by

their arrogance and discourtesy, and by their outspoken criticism—which is all the more unforgivable since they seldom make a sincere effort to know the land or people they are visiting.

On the other hand there are people who are ungracious to those who visit their country. There were times during my last trip when I became quite irritated with the attitudes of my involuntary hosts. No one denies that there is room for improvement in all countries—but I don't particularly relish having my country harshly criticized by people who had either never been in America or who, at best, had visited here for only a few weeks. I was often asked impertinent and insinuating questions, and while I rose to the defense of my native land, I did so with constraint—for after all, I was a guest. I daresay I shall encounter similar situations on this trip, although it is entirely possible that international feelings have been somewhat improved by the last war. Men of different nations who fight and die together against a common enemy soon develop a greater regard and easier tolerance for each other.

On the very day you are eating your Thanksgiving dinner, I shall be taking off on the long trip to London. I'll also make another long hop from Sydney to Darwin, and then I shall go on to India where I will make two overnight stops—one in Karachi, and the other at the famous Hotel Raffles in Singapore.

Actually I'm a bit saddened by the thought of spending Thanksgiving all alone in a plane full of strangers. But I intend to do something about it. I shall count my blessings. Too many of us, I think, have forgotten the true significance of Thanksgiving. We talk a lot about the Pilgrims and the Indians and the first American feast. From all sides we are besieged with waves of historical oratory which all but drown out the meaning of the day. Actually it is a meaning which goes much deeper than historical fact, and which is considerably less complicated. It is simply gratitude to God. As a group the Pilgrims had their reasons for being grateful—and we have ours. And even as private individuals we have our personal reasons for being thankful—for the blessings of family and friends, for food and shelter and protection.

As with so many other people, those things for which I am thankful are intensely personal to me. And I shall always be grateful for them. Gratitude was a long time in coming to me, which is why I often think of gratitude as a form of grace. And there is something else that is unusual about my gratitude. I am deeply and humbly grateful that I have been blessed with the *feeling* of gratitude. For there was a time there

(Continued on page 51)

They're Asking for Trouble!



In the small night hours, when spirits ebb and problems loom large, men of compassion and insight stand ready to help the anxious and fearful

By ANNE WEST

AT 11:10 on a Saturday night in October, 1951, a man sat down to a microphone at Radio Station KSD in St. Louis and waited tensely for the phone beside his elbow to ring. Del King, the station's featured news announcer, had just finished his ten-minute stint of "news and sports." He lifted his next piece of copy. "And now. . . The Pastor's Study . . . we invite your anxieties, worries, hopes and fears. . . ." Music began, softly—"Now the Day Is Over"; he plugged in the phone, nodded to the man who had sat down across from him—a Protestant minister whose voice would go out, anonymously, across the airwaves.

From that first night, every broadcast of "The Pastor's Study" has found the anxious and disturbed seeking help with their problems from the minister who sits ready to listen. The program is clothed in absolute anonymity. Nameless voices, calling their questions in, are heard only by the pastor, who must then relay their words to the radio audience; his identity, in turn, is kept secret. The Metropolitan Church Federation of Greater St. Louis, sponsor of the program, contended that only with such complete protection would the program "catch on" with

listeners, encouraging those who most needed help to seek it.

The federation's contention proved itself that first Saturday night. Calls which had been "planted" for the first broadcast—while listeners got used to the idea—never had a chance to get through. Within seconds, the line was alive with real calls, real problems.

Three months later, in January, 1952, a mail service was added: "If the line is busy, or if you feel that your question needs a further answer, write in to The Pastor's Study, 1528 Locust—" By June, the response was so great that the federation started requesting ministers to remain on the phone after the broadcast period to handle calls which backlogged and failed to get through in time. Today, the Hooper Rating shows the broadcast to be one of the top religious programs in the area. From all over the country come queries from stations and city church federations wanting to inaugurate a similar service.

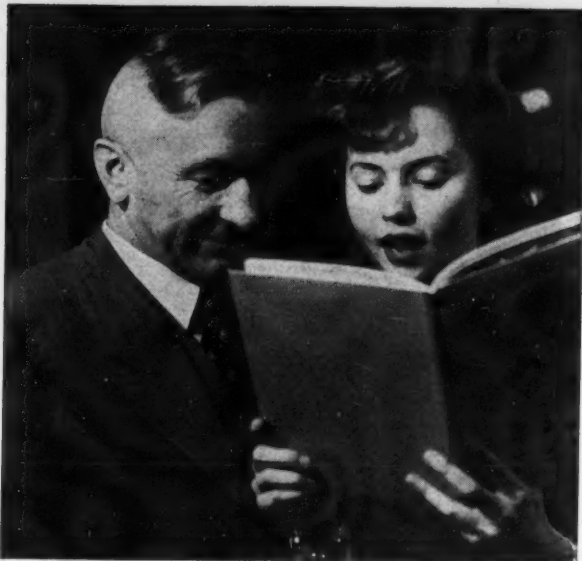
As at most radio stations, late Saturday night is a quiet time at the St. Louis *Post-Dispatch's* KSD in the heart of the city. Studios are darkly quiet, except for a pool of light here and there around the sustaining engi-

neers. Outside, streets are deserted, sidewalks empty. But for miles around—inside homes and hotel rooms, police stations and hospitals—lights still burn. There are people with problems. Confused people. Hounded people. Fearful people. Many of them lonely. It is to them the program opens its heart and its doors.

"Pastor's Study" did not originate in St. Louis. Rather, it was born in the mind of a Miami, Fla., minister who heard a midnight disc jockey give a gay, careless answer to a serious question someone phoned in. He realized that midnight was a time when spirits ebbed low; and he talked a Miami station into letting him have ten minutes for counseling. As the program developed, the idea spread—to Atlanta, Ga., Knoxville, Tenn., Jacksonville, Fla., Orange, Va.

DR. O. Walter Wagner, executive director of the St. Louis federation, heard about it at a professional conference at Lake Geneva, and came back urging the federation's radio commission to set up a similar program. One of the members made a trip to Atlanta to study the program there, and

(Continued on page 100)



Seventeen-year-old Esther Nies, from Rocky Ford, Colo., and "adopted father" Dr. Karl Remmen of Bocholt, Germany.



In a Bocholt hospital after an unexpected appendectomy, Esther receives help with her German from another patient.

Teen-age Esther's ability to discuss politics (here with Remmens' son Hans and Frau Remmen) was marveled at.



THEY traded

The story of a unique adventure in which
exchanged parents, home and

By MARCUS BACH

WHEN the S.S. *Arosa Kulm* edged into the harbor at Le Havre, a pretty American girl of seventeen, Esther Nies, was the most excited passenger. She glanced eagerly toward the pier. "Do you see your parents?" asked the steward. "How can I tell," she exclaimed, "when I've never met them!"

A passenger looked at the girl in amazement.

"Never met your parents?" he inquired.

"Not these parents. These are new."

With this she hurried down the gangplank, instinctively making her way to a waiting German couple. The middle-aged man with close-cropped hair looked unusually stern, but the pleasantly-dressed woman was already beckoning to her. Esther's heart pounded. She knew only one word of German. Dr. and Mrs. Karl Remmen, she had been told, knew very little English.

But now the man was smiling. The woman held out her hands in greeting. "Welcome, Esther!" Frau Remmen called in a heavy accent.

"Auf Wiedersehen!" said Esther, using her only German words with a laugh, and in a moment they were in each other's arms.

THIS was the beginning of an experiment in which two families on two continents figured in an unprecedented "daughter exchange." About the time that the Remmens of Bocholt, Germany, were welcoming Esther Nies, Esther's parents in Rocky Ford, Colorado, were getting ready to "adopt" Gerda Remmen. The scene in Colorado was almost a duplicate of the one at Le Havre.

Gerda, seventeen, shy and a bit frightened, knew as little English as Esther did German, but Pastor Frank Nies spoke "Pennsylvania Dutch" and this helped. When he and his wife greeted Gerda, he told her, "From now on we are your Dad and Mom," and Gerda replied with the English word she knew best, "Okay."

This adventure in international relations, which was to cover one year and which has just ended, was sponsored by the Brethren Service Commission, a religious organization devoted to relief work in Europe. It defined the plan as "an attempt to find out how life is lived and what people believe in the other person's world."

The girls were chosen from a long list of high-

WORLDS

two young people from two continents
school life for a memorable year

PHOTOS BY LORENA BACH

school seniors on the basis of adaptability, scholastic rating and personality. Both teen-agers had met the stiff requirements set down by the American high commission in West Germany. Neither had ever been away from home. They agreed to forget about boys and dating for a year. The parents in each instance were ready to assume full responsibility for their part in the arrangements, come what may.

THE Remmens were Roman Catholic and Frank Nies was a Protestant minister. This put a daring note into an already venturesome plan.

The girls represented remarkable examples of the youth of the countries from which they came. Esther had all the self-assurance and realism of American youth; Gerda was by nature a serious-minded, introspective and mild-mannered German *Madchen*. In a way each was rather typical of her home community. In Esther's home town, local service clubs had thrown their weight behind the exchange plan in true American style. The Rotary and Lions clubs of Rocky Ford sponsored a piano recital by Esther for an "off to Germany" fund. School parties and church gatherings gave a send-off and Colorado newspapers talked up the story.

By contrast, Bocholt's local paper saw nothing newsworthy in the fact that Gerda had gone to America, or that Dr. Karl Remmen and his wife had taken an American girl into their home. It made no mention that Esther had taken over Gerda's room and had enrolled in Gerda's place in the *Stadt Madchengymnasium*. These facts got around in the town of thirty thousand by word of mouth. They were speeded up dramatically when the German students showed astonishment at a very minor personality trait: Esther wrote left-handed. This was something unheard of in Bocholt. Here, as throughout Germany, all students were taught to write with their right hands. One girl wanted to know, "Does everybody in America write that way? If they don't, do you mean that your teachers really let you write with your left hand if you feel like it?"

"Why not?" Esther asked.

"You Americans," said a teacher. "You take your Declaration of Independence so personally."

Soon Esther was a familiar figure in Bocholt



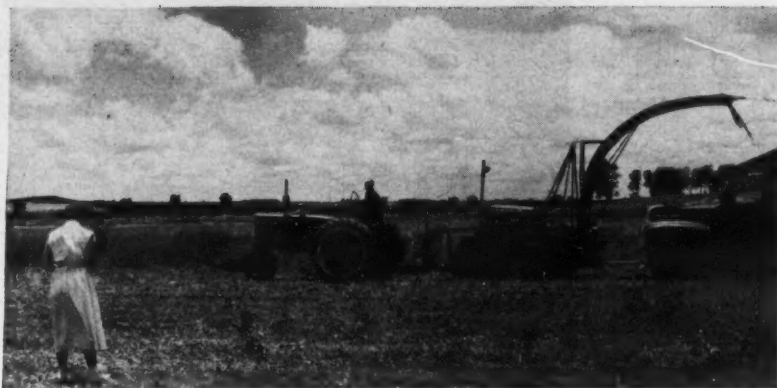
Far from her German home, Gerda Remmen gets acquainted with Rocky Ford, Colorado, and samples her first popcorn.



High points of Gerda's visit: the thrill of shopping at a super-market, and choosing her own studies at high school.

Sharing household work or fun, Gerda found it easy to be one of the family in the Frank Nies' home in Rocky Ford.





Thrilled by America's big farms and farm machinery, Gerda takes a snapshot.



Gerda sets the pitch for a quartet in which she sang during her school year.



Esther lights the traditional Christmas Crown in a friend's home in Bocholt.

markets, shopping for the Remmen household and insisting on speaking and being spoken to in German. She learned German folk songs and in exchange taught her school-mates American ballads. At the Remmen table she spoke only German and they answered in English. Sometimes when she got discouraged with her progress in the language, Dr. Remmen would say,

"Well, we get discouraged about our English, too, so let's be discouraged together and keep at it." Esther was beginning to find out about German determination and thoroughness, and every word she used had to be exactly right. Karl Remmen was stern only in that he was a perfectionist.

"Thoroughness and thrift," Esther declared in a letter to her parents in

Rocky Ford, "are the first things I'm learning in this country. In the schools and homes here even the smallest piece of string is saved and every scrap of paper is put to use."

As a strong bond grew between her and the Remmens she learned that a country and a people which had seen much war and suffering were given to serious thought and that they also tried to find serenity and joy in every moment.

"Is it possible," she asked herself, "that we Americans are sometimes too carefree and superficial?"

Gerda was also getting her first impressions. When she enrolled at the Rocky Ford High School she was asked, "What courses are you interested in taking?"

"You mean," she asked, "I have a choice?"

"Why, yes. There are certain required courses, but there are also courses called electives."

As Gerda scanned the list she felt the same thrill as when she first visited a super-market. Americans had freedom and abundance, in education as well as in food. Part of this freedom she met during the days of her orientation in Rocky Ford. She was introduced to student self-government and during the year was elected to membership on the student council. She saw how young America sponsored educational and inter-racial programs. She was caught in the drive and spirit of students who were perpetually "on the go" and she liked it. One time a telecast of national interest was scheduled and the student council proposed that TV sets be installed in the classrooms. Gerda was astonished.

She asked, "You mean, we students have the right to suggest this to the teachers?"

She was even more surprised at the teachers' reaction.

They said, "It's a wonderful idea. Why didn't we think of it?"

The average German teacher, Gerda explained, believed that if he gave up some of his authority of leadership he would lose "face" with his students. In America, the teacher actually gained greatness and respect by taking the students into his confidence.

Back in Bocholt, Esther Nies rapidly became quite a popular *Frau-lein*. She was a member of three choirs. Esther often attended Catholic services with her adopted parents; she liked the pageantry and the singing and she found inspiration in the worship. All of this, however, only deepened her devotion to the community's Evangelical church where she was a valued choir member.

Because of her religious enthusiasm, (Continued on page 60)

What to Do with Hurt Feelings

By KENT RUTH

NEXT to common colds, hurt feelings are probably man's most frequently endured affliction. Like colds, they strike us when we least expect them and without seeming provocation. They sap our strength; they impair our efficiency. And, when not tended to promptly, they often lead to something worse.

Unlike colds, however, hurt feelings can be made to serve much the same function as an old-fashioned spring tonic. That is, they can—if we learn how to use them—help us to build a richer, more satisfying life, a life more in harmony with ourselves and with others.

If this sounds Pollyannaish, consider the soap salesman who was having trouble getting orders. Since the soap was good and the price was right, he decided that the trouble was with himself. Refusing to let his feelings get hurt when he lost an order, he made a habit of going back to the man he had failed to sell with this proposition: "I haven't come back to try to sell soap. I have come back to get your advice and criticism. Won't you tell me what I did that was wrong?"

That salesman, E. H. Little, became president of Colgate-Palmolive-Peet, one of the world's largest makers of soap.

Little refused to let his feelings get hurt. Instead he accepted every challenge that might have led to hurt feelings. And he went on to success. If we are to cope successfully with our hurt feelings—not merely to banish them in a negative way but to turn them to our advantage—we too must accept their challenge.

St. Thomas Aquinas understood this when he said, "Be not angry with others because they are not as you would have them be, for remember you are not as you would have yourself be." Thus the real challenge in hurt feelings is that they can also lead to a new self-realization, to a better appreciation of our own inherent weaknesses and imperfections.

Once we possess this new self-awareness the unmistakable challenge is to action. But first we must understand the true nature of hurt feelings themselves.

Hurts come from within us. In the cause-and-effect relationship they represent the effects—our reactions to provocations. And these provocations, these outside causes of our hurt feelings, are limitless.

John does not remember my birthday. Ellen fails to invite me to her garden party. The boys drop me as chairman of the annual membership drive. The boss says, "Joe, I don't know what this

business would do without you—but I'd like to find out." Then, too, there is the unreturned greeting on the street or the disconcerting curt answer. And to these can be added the idle bit of gossip, the unflattering remark, the significantly raised eyebrow, the shrugged shoulder.

All these hurt-provokers—and millions like them—have one thing in common: They are external causes. Only when we take them inside us and allow them to cloud our emotions are our feelings hurt. And therein, of course, rests the basis for our hope. We can become the master of those hurts.

The weapon of mastery is two-edged: accurate diagnosis on the one side and prompt treatment on the other. Diagnosis involves an honest attempt to learn not only *what* it is that hurts us, but *how* it hurts us and, if possible, *why*. Treatment involves a determined effort at putting what has been learned about ourselves to some positive use.

LET'S see first how we go about diagnosing our hurt feelings. Has John ignored my birthday and thus weakened my confidence in his love? Or has he simply forgotten it, thereby wounding my vanity?

Do I want to go to Ellen's party? Or do I want merely to be asked to go?

Am I hurt because I wish unselfishly to help with the club's membership drive? Or is it really my self-confidence that shudders at the thought that they may not feel I'm good enough to help?

Is my self-respect wounded by the boss' failure to recognize my worth to his business? Or is my conscience bothering me over the so-so work I've been turning out of late?

Challenging? Yes. But challenges are essential to growth. As a nation or a people adapts, or fails to adapt, to the challenges facing it, so Arnold Toynbee says, it writes its own history. And as we as individuals react to those situations which threaten to hurt our feelings, we write our own personal histories.

Even more challenging to our honesty is the next step in our diagnosis. We must ask the inevitable question, "Why was I hurt?" And here we must be careful. For snap answers are the most easily found and the most surely misleading. They are the answers that pat us sympathetically on the shoulder and say, "They haven't done right by you."

Snap answers tell me that John acted as he did because he no longer loves me. That Ellen was remembering

(Continued on page 44)



DEEP in the Belgian Congo's Urundi Province the New and Old Testaments are fast becoming "best sellers" because of the untiring efforts of a bicycle-mounted Mubembe tribesman, Amuli by name, who peddles—and pedals—his wares from hut to hut in a desire to share with his fellow Congolese his love and knowledge of the Book. Educated by Swedish missionaries, 35-year-old Amuli has been a Christian for eight years and a messenger of God's word for two.

Although an expert tailor who could quickly become rich by his trade, Amuli prefers to devote most of his time to selling testaments printed in Kiswahili and Kirundi, and to holding informal meetings in tribal villages and market places where he stirringly retells the Gospel story to eager listeners. Master of three African languages, Amuli is able not only to bring his message to many tribes, but also to excite his listeners' interest by encouraging them to ask questions about the great stories and lessons to be found in the Bible.

Evangelist-educator Amuli sells tribesmen not only Bibles but pamphlets on health and literacy as well.

BIBLE VENDING,





Amuli shows a wayside customer how to make use of a literacy booklet by the great teacher, Dr. Frank Laubach.



An expert mender of men's clothes, Amuli would rather mend lives—hence his ever-handy Bible-loaded bicycle.

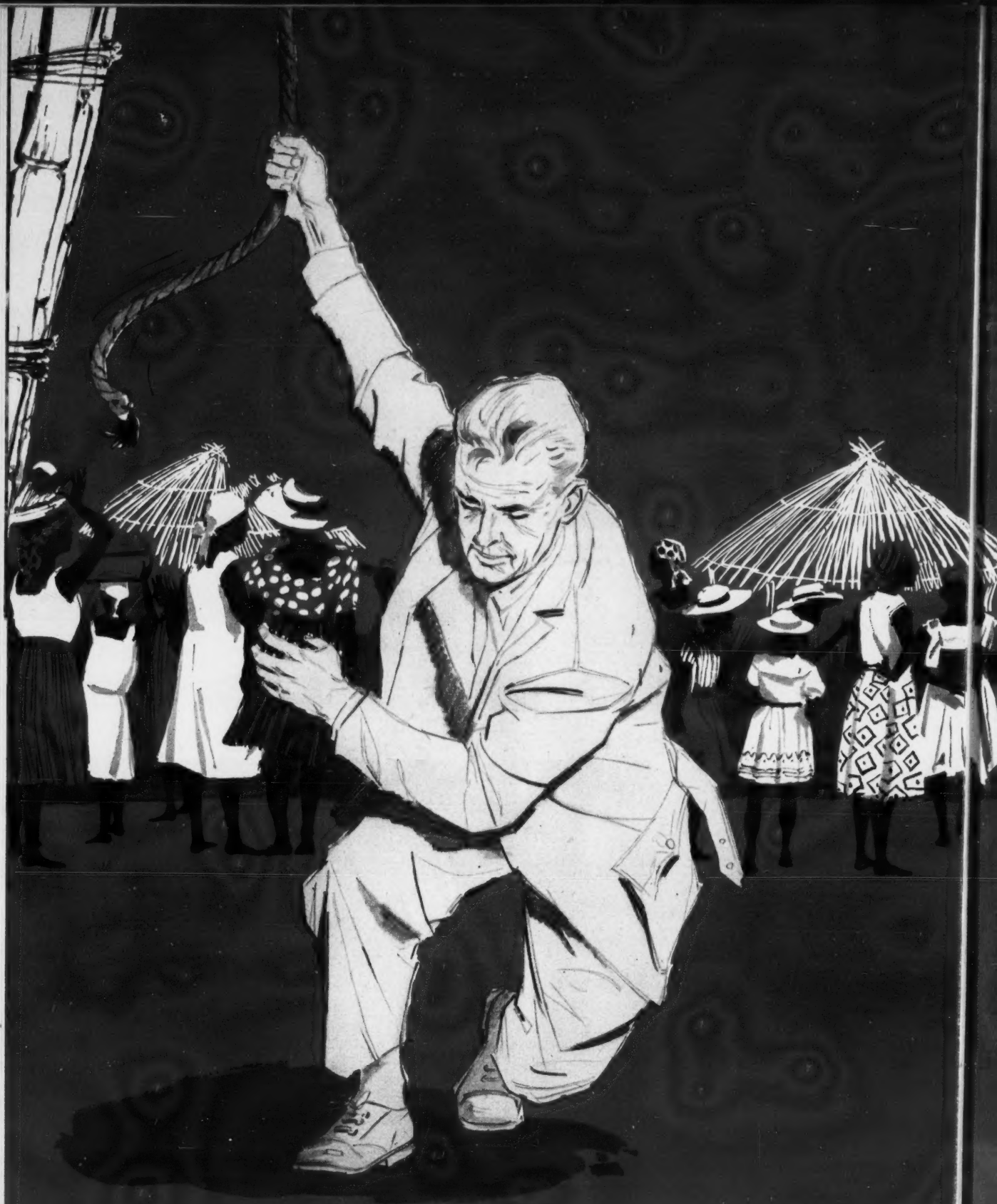
CONGO STYLE

PHOTOS BY LEON V. KOFOD

Amuli makes each trip count. When business lags, he reads to those who don't know how. With his unusual talent for inspirational teaching, he always collects an attentive audience.

Here Amuli sells a Bible and some pamphlets—on which he makes a trifling profit. Master of three dialects, he is able to bring the Gospel message to many tribes in Urundi Province.





ALL THROUGH THE NIGHT

THERE it was again: the throbbing of the drums. His examination of the dark-skinned Haitian lad finished, the Reverend Mr. Blicher rose stiffly from his knees and faced the boy's mother. "He has *la fièvre*, as you suspected," he said reassuringly, "but the aralen will take care of it, I'm sure. Stay with him tonight. Don't go running off to any voodoo service."

The woman nodded, whispering her thanks.

"Those drums *do* mean a voodoo service, don't they?" Mr. Blicher said. She nodded again, her gaze avoiding his.

Mr. Blicher turned away with a sigh and went out of the hut. He had a lot to learn, he supposed. Such a lot to learn. Coming here to the village of Les Anges four months ago, he had thought Haiti such a wonderful country, the people so gentle and kind. It would be a simple thing to woo them away from their age-old superstitions.

Now he knew better.

Oh, they came to church all right. Of course they did. They would all be in church tomorrow morning, without fail, for the usual Sunday service.

But tonight they would be dancing to the beat of the voodoo drums and chanting ritual songs to Damballa and Erzulie. The village was already more than half deserted, and it was only nine o'clock.

Mr. Blicher walked slowly homeward through the (Continued on page 51)

A story by HUGH B. CAVE

Hour after hour, in a fierce contest
with the voodoo drums,
Mr. Blicher rang his chapel bell

ILLUSTRATOR:
JOHN FENNIE



THE WORLD COUNCIL . . . WHITHER NOW?

(Continued from page 24)

forward, must once and for all define what it means when it flings that word "unity" about. And the definition had better not be in favor of what one delegate, Dr. V. E. Devadutt, called "an elaborate unified organizational structure with a central authority and an authoritarian government." Otherwise, it can expect many communions to eventually bid it farewell.

OF no less importance to the future of the World Council is the answer it must give to this: *What part in the Council's future is the Christian laity going to have?*

The Assembly's statement on the Laity was good enough—so far as it went. But its reach was far too short. It treated exhaustively of the "Christian in his vocation," spelling out how the layman can and must make his daily job meaningful by relating his faith to his job. But it didn't get within shouting distance of the real issue. That issue is, quite simply, the growing clericalism of Protestantism.

The almost total disregard of laymen as Council co-designers and co-workers was glaringly seen in the top-heaviness of delegate strength: of the 600, only 37 were in definite lay occupations. On the 90-member Central Committee, ruling body of the Council, 73 are clergymen, 6 are women, and 11 are laymen.

The official document on the Laity, sweated out by a section preponderant with ministers and bishops, managed to produce the profound statement that "The church and the laity need each other." A newsman sitting beside me in the press gallery, rubbed his chin and grunted: "Hm-m-m. I always thought the laity *were* the church!"

The lofty assumption by ecclesiastical brass that all wisdom resides with them, their proprietary actions seeming to say the Church is theirs and theirs alone, their continuous use of "we" when referring to themselves and "they" when speaking of the laity, their remembrance of laymen only when they want grubby jobs done and money contributed—these attitudes, it may surprise certain of the clergy to know, are increasingly causing laymen to walk away in disgust.

The granting to the laity of a larger place among the higher echelons fashioning church policy is not merely a "must" to satisfy the layman's ego. His presence in larger numbers, his wisdom and talents and experience, will save clerics a lot of grief! Since so many of the Council's concerns are in fields *not* theological, but in fields where laymen are vastly better qualified to make

saner judgments than are ministers and bishops, and since Christian action in these fields will depend primarily on laymen, we humbly ask: Is it nothing short of sanctified stupidity for clerics to persist in arrogating to themselves all the planning and decision-making for the church?

Inasmuch as time has proved again and again that clerical leaders of such bodies as the WCC have been often, perhaps mostly, on the wrong side of questions in economics and politics (to mention only two fields where expert and dedicated lay Christians are knowledgeable—and available) it would seem only common sensical to seek guidance from those who have

I Am Thankful

I am thankful, Lord, to Thee,
For this land of liberty;
For the beauty of her hills,
For her men of many skills.

I am thankful, Lord, for Thee,
For Thy grace to set men free,
For the promise of Thy power,
For Thy presence every hour.

I am thankful, Lord, today,
For Thy guidance on life's way,
For the good things yet to be
As they come, dear Lord, from Thee.

May I ever thankful live,
Unto others may I give
That which Thou hast given me—
Faith and Hope and Charity.

—R. E. McClure

more than a pulpit grasp of the intricate issues involved.

The problem is not the WCC's alone. It exists in the National Council, in state and local councils of churches as well. Mrs. Kathleen Bliss, a delegate from England, has said: "The church as a whole is suffering from a division far more disastrous than denominationalism: the division between clergy and laity." Nobody at Evanston, however, seemed conscious that this division may in large part be due to our current and dangerous reversion to medieval clericalism from which Protestantism once delivered Christianity—and apparently from which Protestantism itself must now be delivered.

PERHAPS the most important question facing the World Council is our

third: *Just when and how firmly is it going to take a stand against Communism?*

Editorially this magazine last July called upon the Council to "declare Communism anti-religious, anti-God, anti-Christ, and utterly antipathetic to everything to which Christianity is irrevocably committed." It warned that otherwise Americans at least might well demand that their churches leave the WCC, bag and baggage.

Well, did the Council so declare itself? The answer can only be "yes and no." Certainly the official statement reveals a much sharper insight into and a more Christian conscience against Marxism than did that weasling attempt of the Amsterdam assembly to equate Communism and "laissez-faire Capitalism." And certainly, at Evanston, anti-Communist elements were a lot more outspoken—and more influential. That was a real gain.

By now it must be plain that it is patently foolish to accuse the World Council of "sympathy with Communism." But it is *not* foolish to record that the Council, in its eagerness to retain Christian harmony, revealed a laggard willingness to denounce it roundly and thoroughly. That, in our book, was weakness—and weakness that must be corrected if the WCC is to bear a clear and unmistakable witness to the world.

In assessing this weakness, one must not be unfair. The Council found itself hung on the horns of a dilemma by the very presence of delegates from Communist-dominated lands. Horniest symbol of that dilemma was Professor Josef Hromadka of Czechoslovakia. Effusive and ingratiating, he managed to convince many of the delegates of his Christian sincerity and devotion, however much they may have doubted his political wisdom or swallowed his rationalizations about his own and the Czech Church's "peaceful coexisting" with Communism.

WHEN queried by reporters, the wily Czech theologian smothered his questioners with ambiguity. Asked whether he had stated that "Communism is the wave of the future," he sharply denied it—then went on to say that "I do believe that Communism anticipates many things to come." Again, after asserting that as a Christian he was above "yielding to human standards, to political, social and cultural divisions," he averred that the Communists were leading his nation toward "a new classless society," adding, "I have very much to say in favor of this mission."

That gives you a rough idea of the confusing vocal footwork of the man.

(Continued on page 98)



GOD

In American History

By EDWARD F. RANDOLPH

HISTORY has been split into two parts—sacred and profane. The records of Israel are called “sacred history,” while those of all other peoples are regarded as “profane history.” Is not such a classification questionable? Does it not seem strange that the God of the whole earth should take a hand in the affairs of only one nation and leave all others to shift for themselves? Is it not more likely that the Ruler-Over-All is actually overruling all nations?

Witness the United States! We have been told that America was discovered in 1492 A. D. But was it? Would it not be more accurate to say, America was discovered when God was ready? Let us see: when the religious idea was perfected in Jesus, when the Grecian idea reached its glory in Aristotle, when the Roman idea flowered in Julius Caesar, then Jerusalem was destroyed, Athens crumbled, and Rome collapsed—all three sapped by a parasite called “sin.” How I used to sorrow over the fall of those great civilizations. But after all, only the scaffolds fell. The momentous ideas which they evolved were gathered up by the budding nations of Europe, assimilated by the Anglo-Saxons, transported overseas by the Pilgrim Fathers, and built into a Great Republic, which embodied the religion of Jerusalem in the Christian Church, the culture of Greece in the Public School, and the Senate of Rome in the National Congress.

In the light of such facts, who dares to say the Almighty was not overruling the civilizations of Greece and Rome, as well as that of the Hebrews? “Profane history!” There is no profane history! All history is sacred with the ideas of an Overruling Providence.

“All are but parts of one stupendous

whole, Whose body Nature is, and God the soul.”

Suppose we note some of the marked similarities between the Bible and the historical records of the United States of America.

Columbus seems to be our Abraham: These noble men were both devout emigrants. Each went out by faith—“not knowing whither he went.” However, the Almighty can give direction

the sailor Pinzon. He insisted, Columbus yielded. The course of the ship was changed to follow the course the birds were taking.

“Never has a flight of birds,” says Washington Irving, “been attended with more important results.” What did he mean? Why Columbus landed at the West Indies instead of at Virginia; Latin-Spanish civilization entered South America, while the Anglo-Saxon came to North America; the Spanish adventurer and gold-seeking plunderer overran Mexico, Cuba, and Peru, while “the garden spot of the earth” was reserved for the peaceful, liberty-loving Puritan and Quaker, Huguenot and Cavalier—the cream of the Protestant civilization of Europe.

May this not signify that as God delayed the children of Abraham, the worshipers of many gods, by turning them aside from the Promised Land into the grazing fields of Egypt and the wilderness of Sinai until they should become purged of the false idea of polytheism, so the same God may have diverted the followers of Columbus, the image worshipers, into the isles of the sea and the wilderness of South America that they might become clarified of the false ideas of the worship of Jehovah and learn to keep the second of the Ten Commandments as well as the faithful Hebrew does the first.

OR consider another similarity, Joshua and Washington. Both were generals who fought for humanity. Each one sought divine guidance through private devotions. Each left a record almost stainless: Of Joshua, the historian has said, “One of the very few lives recorded in history with some fulness of detail, yet without a stain.” Of Washington, Byron has said, “The



TEXT: “The Lord
reigneth; let
the earth re-
joice; Let the multitude
of isles be glad thereof.”

—Psalm 97:1

over a pathless sea to the caravels of Columbus just as easily as to the camels of an Abraham over the sands of a pathless desert. How the Most High led Abraham is not known. May be his pilots were birds. How beautiful is the story of a Noah’s dove which left the ark at dawn to return at sunset with a message from Jehovah. Just as remarkable a bird story is found in our own history.

Here it is: On his first voyage, when Columbus was weeks from the Canary Islands, there appeared one day a flock of birds. Throughout the day they played about the ships; but toward sunset they suddenly struck out toward the southwest. “Land to the southwest,” cried

Which?



AN EMPTY CHURCH

OR

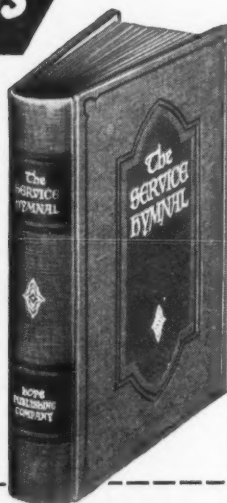


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first, the last, the best of all, the Cincinnatus of the West, whom envy itself does not hate." Each of these remarkable generals has left a "Farewell Address," and the two messages bear striking resemblances.

The likeness of Joshua and Washington was sealed by Benjamin Franklin's famous toast: The occasion was an international banquet with toasts to England, France and America. The Englishman said, "Here is to Great Britain, the sun that gives light to all nations of the earth." The Frenchman, nonplused for a moment, recovered his poise and said, "Here is to France, the moon whose magic rays move the tides of the world." Then, with an air of quaint modesty, Franklin arose and said, "Here is to our beloved George Washington, the Joshua of America, who commanded the sun and moon to stand still, and they obeyed."

Or compare Jericho and Yorktown. Interesting for everybody is the story of the collapse of the walls of Jericho with the seven days' marching of the men with their rams' horns, and the shout, "The Lord hath given you the city." But the fall of Jericho was no greater than the fall of Yorktown.

Yorktown lay on a peninsula between the York and James Rivers. The united armies of Washington and Lafayette had closed any escape by land for the British soldiers. However, there was left an exit by water, and Cornwallis planned a flight by night. A part of his army was safely transported over the York River. When the boats returned for a second load, however, a terrific storm of wind and rain—handmaidens of God—broke from the sky. Boats were scattered and the officers prayed for a cessation of the storm's fury, but no calm came until Old Sol arose in the East and exposed the trick. Escape was now out of the question; "the troops that had been taken over were brought back"; and Cornwallis surrendered his sword to George Washington. Without that storm Cornwallis would have gotten away, joined Sir Henry Clinton's army coming from the north, and sealed the fate of the American forces. At the crucial moment of the whole war Providence intervened. At least, this was the thought of Washington, who thereupon issued the following orders:

"Divine service shall be performed tomorrow in the different brigades and divisions. The Commander-in-Chief recommends that all the troops that are not on duty, do assist at it with a serious deportment and that sensibility of heart which the recollection and the surprising and particular interposition of Providence in our favor claims."

And let us not forget that the very day when the news of the surrender reached Philadelphia, Congress heard

the news with bowed heads, and voted that at 2:00 P. M. that very day it would go in a body to the Dutch Lutheran Church and there "return thanks to Almighty God for crowning the allied armies of the United States and France with victory."

The legend upon the Liberty Bell tells a wonderful story. The words are quoted from the Bible, and are located in Leviticus 25:10. One might think that those words were stamped upon the bell after the Declaration of Independence. Not so! In 1752 that bell was made in London. After two recastings, it was hung in the tower of the State House.

Then, one day in 1776, the Continental Congress met in the same State House, and adopted the Declaration of Independence. As the bell-ringer pulled the rope to acquaint the populace with the fact, he was astonished at the providential words on the bell: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

According to the quotation, "There's a divinity that shapes our ends, rough hew them how we will." Indeed, it looks as though the hand that rocked the Cradle of Liberty was the Ruler of the World. This recalls Washington's first inaugural address:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent Nation seems to have been distinguished by some token of Providential agency."

Such are some of the remarkable parallels between Hebrew and American histories. Of course, we are not seeking to exalt the history of the United States to the same unique elevation as the Bible. Nevertheless, were the historians of America, like those of ancient Israel, ever looking for the divine hand in human events, we should find it.

If the children of Israel had reason to sing psalms of thanksgiving to God for His superintending providence, we have an equal reason. Yes, a greater reason! For while the ancient Hebrew lived in an oriental hovel, we dwell in homes which eclipse oriental palaces; while he went with a clay jug outside the gates of the city to fetch water, we enjoy modern improvements; and while his bread was ground out under the cruel hands of despotism, we are free to soar under the "Stars and Stripes."

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"



One retired preacher is an accomplished artist, has held his own one-man show.



There's a nine-hole golf course for those who enjoy tramping around in the sun.



Taking and showing colored slides is absorbing hobby of this retired layman.



Anyone who wishes has a garden, and produces giant vegetables or flowers.

In this community of
retired preachers and
Christian workers, no one
has time to sit and mope

By

FRED B. BARTON



The Quadrangle social hall is location of the library, piano and informal fun.

Busiest little place in Florida

PERHAPS you miss the baby carriages, the bicycles strewn on sidewalks, the sound of young fingers practicing scales on the piano. The continuous sweep of lawn may be just a trifle too perfect—there are no shortcuts on the way to school. Presently it dawns on you. There are no young people. There is no school.

Then you begin to see the residents of the score of well-built French Norman-design homes. Elderly people, obviously. Here at Memorial Home Community in Florida, a man or woman of 65 is a freshman. Seniors run into their late 70's and even 90's. The men are inconspicuously dressed. Many habitually wear a necktie, even when playing roque. They are men who take their fun seriously. In short, they are retired ministers and their wives.

You'd expect an unusual kind of place, of course. Ministers travel a lot; name the state, even name some small community, and some one of these 320 retirees has lived and worked there. Washington Courthouse, Montauk Point, Sheridan, Austin, Penn Yan. Foreign lands too. One retired pastor



Most residents are avid readers, therefore, alert and unusually well informed.



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estimates that some 350 years of foreign missionary service are represented here. These men are educated, cultured. In their homes you look for things of spiritual beauty.

Any man of God has trained himself to think of death merely as a college commencement, the opening of a new life. But retirement is another thing. One day you're active, important, being paid to do God's work. The next, you're a has-been and a pensioner. What to do with these gentle people who have devoted themselves to the welfare of their communities? Memorial Home Community, a home for retired ministers of the Protestant faith, is one answer.

A minister has lived in a public goldfish bowl with only his home as a retreat where he could rebuild his fires, renew his faith in God and human-kind, store up the reservoirs of sympathy and patience and tact for tomorrow's problems. Rob a man of that privacy before or after retirement, and you destroy the beauty and dignity of life.

So the Community wisely provides a separate apartment for each of 96 couples. Four apartments make a building which, except for its separate entrances, looks much like any nicely-built city residence. A few buildings have a fifth apartment upstairs, and each has its kitchen, bath and bedroom, heat and doorbell. You buy your own food at a grocery and cook what you choose, in your own kitchen. You decorate your apartment with your own treasures of a lifetime. The place is home, and without that ghastly institutional capital H.

The idea of separateness carries through. No one is herded or regimented. "I don't do a thing I don't want to do," says one minister's wife firmly. "I don't attend half of the lectures, or read anybody's books." For her the outlet is teaching a group of colored children from the adjacent village. Her neighbor to the right teaches a class of Navy youngsters whose fathers are employed at the mosquito squadron base at nearby Green Cove Springs. Everybody does something. Ministers recognize that for them stagnation would be torture. They conspire to keep physically busy and mentally occupied.

What do they do?

Just about everything—everything except loaf. Not for this crowd a rehearsal for sitting on a cloud and strumming a harp. "I hate heights and I never could carry a tune," says a retired Reverend dryly.

The management sponsors no activities. Those are freewill and voluntary and spontaneous, set up by the residents themselves. Retired divines still able to preach get their turn, in alphabetical order, through the year. That gives an odd assortment of creeds, for the 22 denominations represent nearly

everything from Methodist and Baptist and Presbyterian to United Brethren.

Because a minister habitually lives in his mind there is no dearth of mental activities. Once a fortnight a Symposium Club listens to a 30-minute paper read by a fellow-member and then takes part in the discussion. Have you facts and opinions on "Astronomy and Us"? Or "The Development of Music in the U.S."? Or "Canada on the March" or "Recent Discoveries of Science"? Want to wax nostalgic on the subject "If I Had It to Do Again"? Here's your chance to blow off steam.

The wives, or such as choose to take part, have their book clubs. Each of a group of eight or ten buys a book of her choice, reads it, and on the first of the following month hands the item she has just read to the next person on the list. You don't swap on the 29th, or dally till the second or third. Right on the morning of the first! Nothing at Memorial Home Community is allowed to be makeshift and desultory. Living here is not regimented, but if you participate in any activity you are religiously businesslike and brisk.

The Literary Committee brings in lecturers, motion pictures loaned by various educational organizations, and arranges an occasional organ recital or other musicale. Hardly a week goes by without its activity.

In addition there are classes. Have an urge to paint, like Eisenhower and Churchill and Grandma Moses? Every Monday from 10 to 12, a youthful instructor from the University of Florida holds art classes, often outdoors in the sunshine.

THERE'S the post office too, with its myriad challenges to spread comfort and cheer to homes lonelier than your own. One woman writes and mails 100 letters a month, most to the needy back in her home town, Boston. Others are pen-pals with soldiers and sailors. Who can tell the good being done by letters from these godly people who know life's struggles and disappointments and still call life rewarding and sweet?

Then for the physically ambitious there are the gardens.

You ask for and are given a strip of fertile land, maybe 25 feet, maybe more. What you grow is your decision alone. Like kale, peas, broccoli, tomatoes? You're a Crusoe on a private island, as far as intruders go. Label your plot, whimsically if you choose: "Potter's Field," "Ackerman's Acres," or matter-of-factly: Imbrie, Smith, Brown, Jones—your choice will rule. Be spend-thrift or as careful as you choose. One grower safeguards each luscious strawberry in an open-mouthed mayonnaise jar, to thwart the birds. Another, for those three or four nights each winter when Florida's thermometers drop to

29, covers his young plants with burlap, kept ready.

Tools are as scant or as extensive as you yourself choose. You work when you wish, quit when tired. When night comes you stow your gear in your special bin in the toolhouse, yours for life for \$5. "Many a feud has started in the world by someone borrowing tools and returning them dirty or in damaged condition," says Manager Francis O. Clark sagely. "We head off any disputes. Here, nobody lends or borrows tools." Even in the daily shuffleboard contests—and there's skillful playing for you!—each player has his own slender wood pusher.

CLARK came to Memorial Home Community by way of Berea College in Kentucky; the school gave early testimony to the dignity of labor. Today everyone at Memorial Home Community accepts the fact that labor is respectable and wholesome.

It may well be that a visit here would enlighten the dean of any theological seminary, and brighten the day of future ministers. For surely those retirees get along the best here who have learned to work with their hands.

You step from door to door, as the eager tenants invite you in. "I built that cupboard myself," says a retired pastor. A wife across the street points to glass window-shelves, holding curios from their foreign mission service. "We got the shelves at a dime store in Jacksonville but nailed them up ourselves."

Of course your household can vary the ordinary by inviting neighbors in for a meal. One recent bride did this: she visited the Community to see her brother, met and married a widower, and for want of other space, moved into her spouse's small quarters in the bachelor's section of a big, new single-apartment building. (They call these second wives, "my Tuesday bride.") When an apartment was made available to them she invited ten of her husband's former wing-mates to dinner. Someone warned her the apartment was too small for ten guests. "I figured, if there's room for ten people in your heart, you can find room for them in your home," she insisted. And so it proved.

Each year's calendar has two high spots. One is the fall evening when newcomers are welcomed. The second is the community Golden Wedding. Last year 23 couples marched down the aisle, 50-year marriage veterans all, accompanied by bridesmaids. The golden wedding celebrants dress in formal clothes and carry bouquets. A gala evening!

Recently the head of the Home Economics Department from the University of Florida at nearby Gainesville has been making a survey of these elderly

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men and women. "I like to work with them—they're intelligent, conscientious and truthful," says the professor, herself a wife. She asked first for a listing of a week's meals, and translated this into calories. With some she arranged personal interviews: "You're not eating enough; let me get you some Government surplus butter, or cheese, or fresh vegetables." Some oldsters were found to have understandable ailments. A couple of nationally known pharmaceutical houses have underwritten her efforts with generous supplies of free vitamin capsules.

Of course, the climate of Florida, the sunshine and the freedom from worry work their own subtle magic. One veteran, aged 74, says, "I came here in 1946 to die. Two years later I felt so well I went back to Ohio and preached for four years more. In 1952 my wife and I came back to the Community for keeps."

I saw a new couple check in. The man was businesslike and relaxed for most of the details had been arranged by correspondence with the Christian Herald Association, which provides the business management for Memorial Home Community.

The wife sat there, pleasant-eyed and expectant. You could see her pride. Through all the years she had looked up to him in the pulpit, first of a little town, then larger towns, then for 20 years as a foreign missionary in darkest Africa. And now the two of them faced life's final adventure—together.

There would be rules, no doubt. Yet for a lifetime they had managed to live within the rules, both God's and man's. They would not be rich, nor would they be awkwardly poor. Yes, the husband answered, he hoped to do some occasional preaching. Handy with tools? He had taught carpentering and was willing and anxious to work. Get along with people? He nodded understandingly when Manager Clark emphasized, "Twenty-two Protestant denominations are represented in our 320 members, and we get along nicely together."

When they left Mr. Clark confided, "That new couple, now 65, will live here together for 10½ years. Then one of them will die, probably the man. The widow will live for 10½ years more. "So with every new couple we are committing ourselves for 21 years in the future."

Obviously this costs money. J. C. Penney, the Christian merchant and himself the son of a minister, started the Community with a million and a quarter dollars. This provided 60 of the more than 200 acres of land now owned and occupied; the score of homes; and the Chapel. Now, since the Community is the sole responsibility of the Christian Herald Association, bequests and gifts from Christian

friends are welcomed, and required in order to keep the project operating.

It was Mr. Penney's original idea to invite in the retired clergy and give them free housing and free food for the remainder of their lives. But difficulties developed. Retirees live practically forever, and no pocketbook is bottomless. Further, the original setup provided no space whatever for widows or widowers. When death broke up a devoted couple the survivor had to go back up north, perhaps to the county poorhouse.

Hence came about the Christian Herald Quadrangle, designed for single men or women. This houses about a hundred women missionaries and church secretaries—far more women than men—and the inevitable widow or widower. Its cafeteria is open to all. Each person pays for his or her meals. On Mondays the cafeteria closes, to give the kitchen staff a holiday. On those days you improvise your meals in your well-equipped kitchenette, bundle up in someone's car and drive to Green Cove Springs for lunch, or get invited out.

The Quadrangle is not yet paid for. Today in these realistic days of 1954, a payment system operates. A few lay people, good Christian couples, are being admitted for a life payment of \$3,500 each. This helps periodically to reduce the mortgage on the Quadrangle. For that \$7,000 a couple gets an apartment for life.

HAVING a few Christian laymen around in this community of clergy is probably a blessing. Like the salt in the dough. Take the pair of retired businessmen wiring the Community's public address system. Announcements are broadcast over the open air, to homes on "the campus." First the record-player plays a brisk Sousa march. Then the announcement. Well, sir, of five people on the committee, not a one could any longer climb the stairs of the chapel to the broadcasting room.

So these two laymen re-wired the P.A. system. Did it handily, placing a booth in the rear of the auditorium. They were gleeful over the discovery that "there are some things a minister can't do."

But essentially the population is retired ministers.

Even in retirement your preacher and mine—and we ourselves—have their own little ways of doing things and favor their own ideas over someone else's. That's why Memorial Home Community is such a happy idea. Here, retired couples or individuals have not only a home, but their own home.

"My father used to give thanks that heaven will be a place of many mansions," a witty resident observes, "and so do I."

THE END



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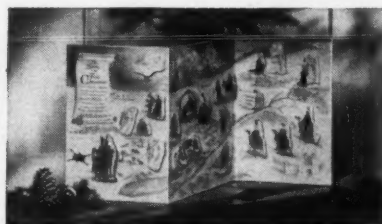
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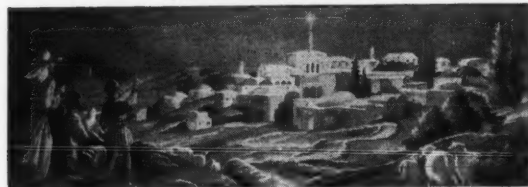


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WHAT TO DO WITH HURT FEELINGS

(Continued from page 31)

the time I just happened to catch her little Donny pulling up my tulips. That the club's slight proves it isn't the organization it used to be before that young bunch took over. That the boss said what he did because he plays favorites and is probably grooming his worthless brother-in-law for my job.

In short, these answers encourage us to feel sorry for ourselves. Rather than challenge us to achieve maturity, they console us for our childishness. Give in to them and we are lost. We go right on getting our feelings hurt and cheat ourselves out of the real satisfaction of a hurt-free existence.

Most hurt-bearing situations fall into one of three classifications. My inner emotional stability is threatened by (1) an undeniable truth; (2) a demonstrable falsehood; or (3) more often, something in between, something neither entirely true nor entirely false.

If it is a truth that threatens our peace of mind, the "why" question is unimportant. The *untruth*, of course, is something else again. But it is not too serious unless we let it become so. "Never chase a lie," Lyman Beecher counseled. "Let it alone, and it will run itself to death."

What is left, then? Those causes of hurt feelings that are somewhere in between truth and falsehood. Provocations that seem to stem from tactlessness, from a want of consideration for another's feelings, from a lack of complete information, from the failure of memory or from difference in opinion.

Here the why-was-I-hurt question tends to boil down to one of intent. Is the cause of my hurt deliberate? Or is it unintentional? It isn't flattering, perhaps, but we might well remember that people are not *always* thinking of us.

If most of our hurts are caused by the unintentional actions of others much like ourselves, what are we going to do about it? Two questions need to be answered. What new thing have I learned about myself? How can I put this new self-knowledge to use in building for myself a more satisfying life?

What we can learn about ourselves—what we *must* learn—is a truth so simple that it can be stated in five words: "What hurts me, hurts others."

When someone else's action hurts me, I have learned how better to avoid hurting someone else.

And again, as Goethe pointed out more than a century ago, the vast majority of the world's woes result not from deliberate evil or wickedness, but from simple misunderstandings between imperfect human beings. So if happiness is what we have when trouble lets up—and most troubles are

caused by garden-variety misunderstandings—then learning to conquer our hurt feelings offers us a safe, sure way to create for ourselves real happiness.

To do this we must learn to put our wishes and beliefs into action. When a hurt-provoker does slip through our protective emotional radar screen, what can we do? Well, there are perhaps as many ways of "working off a mad" as there are people who need such therapeutic tricks.

A friend of mine sets up an imaginary dummy and endows him with his own hurt feelings. Then, from his position on the *outside*, he asks himself a single pertinent question: "Does this guy have a genuine complaint against the world or is he simply a crank?"

This is a first cousin to the school that holds, with Raymond Hitchcock, that "A man isn't poor if he can still laugh"—preferably at himself. Laughter is one of man's oldest and best medicines. Most hurt-feelings situations contain an element of humor, if we'll only hunt for it.

If humor fails, try the "father confessor" approach. Hunt up a friend and start telling him your troubles. You'll be amazed at the results. Unless he is a clergyman or a psychiatrist he'll let you talk for about five minutes. When you're just getting down to the real hurt, he'll interrupt and start telling you *his* troubles!

And there is God. Prayer has undoubtedly licked more hurt feelings than all other methods put together. Jesus set the pattern in one of His last recorded utterances: "Father, forgive them for they know not what they do." That applies to most of those situations which bring us hurt feelings. And all of us have echoed the noble sentiment hundreds of times by praying, "Forgive us our trespasses as we forgive those who trespass against us."

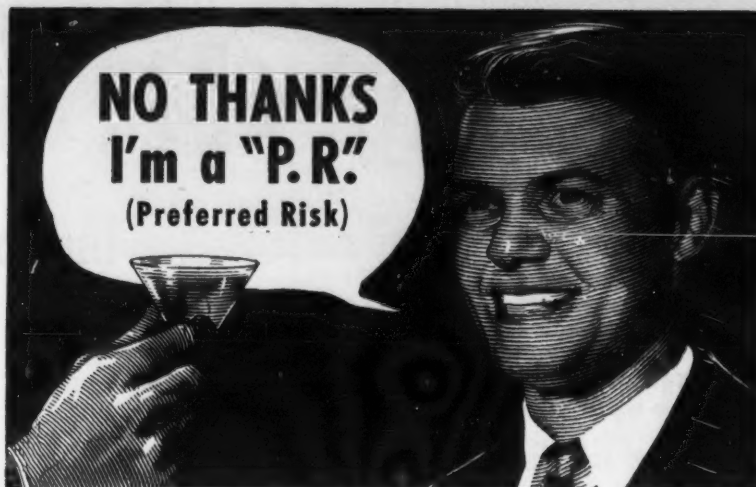
IN the final analysis, of course, that is what this whole matter of hurt feelings actually amounts to. Most of us are basically pretty much alike. We are little better, or little worse, than the majority of those who hurt us.

So the odds are about even that we hurt others just about as often as they hurt us. Do we do it deliberately? Of course not. Nor do others consciously seek to hurt us.

So what do we do? We learn to eliminate the vast majority of hurt feelings by examining them objectively. Those few that remain, we try to turn to our advantage by determining just what emotional weakness they show up in us. Then, by putting this self-knowledge to work for us, we learn not only how to avoid future hurts but how to enrich our association with those like ourselves whose feelings we might similarly hurt.

THE END

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Daily Meditations

by John W. McKelvey

Monday, November 1

READ ISAIAH 40:6-8

The groves were God's first temples.

—WILLIAM CULLEN BRYANT

EVERY day brings new glories and mysteries in the changing panorama of the natural world. Strange, but when autumn foliage is riotous with color and fall flowers are yielding to the blandishments of Jack Frost, we revel in the splendid variants of reds and yellows. We forget that these are the inevitable signs of the ravages of time. It is a good lesson to apply to life, for even though we waste away we can grow daily in the likeness of Him who abides forever.

Lord, Thou hast been our dwelling place across the years. Be Thou our refuge and strength as the shadows lengthen. Deliver us at last into Thy hands. Amen.

Tuesday, November 2

READ DEUTERONOMY 16:16, 17

THE Christian's dilemma in modern society was well stated by John Wesley two hundred years ago: "Religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger, and love of the world." His solution is still valid: "If those who gain all they can, and save all they can, will likewise give all they can, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

Teach us, dear Master, to trust Thee for Thy truth and righteousness. Show us the path to honor and integrity and give us courage to walk in it, for Thy sake. Amen.

Wednesday, November 3

READ JEREMIAH 11:6-8

If I cannot do great things, I can do small things in a great way.—J. F. CLARKE

THERE is so much evil and iniquity in the world about us that we would have succumbed long ago except for one thing, namely that God has weighted the balances against the forces of unrighteousness and has promised that one man in His name shall put a thousand to flight and two men ten thousand. This being so, we ought to manifest greater courage than we do in protesting injustice, untruth and wickedness. If God be for us, who indeed can be against us?

O God, quicken in us the moral urge to seek truth and pursue it. Give us hard bat-

ties to fight for Thy kingdom's sake and grant us victory in Jesus' name. Amen.

Thursday, November 4

READ ISAIAH 6:1-4

Build thee more stately mansions, O my soul!—OLIVER WENDELL HOLMES

THE other day I was introduced to another fundamental principle in the building trade. The foreman in charge of the building of our new sanctuary was busily engaged with his transit determining the exact levels for the various footings on which the steel columns will stand. "How can you be sure of your levels?" I asked him. "Oh, that's easy," he replied. "I calculate all measurements from one fixed level. They call that the bench level." Life also has its bench level, the stature of Christ Himself.

Forgive us, O Father, when we have strayed and departed from the precept and example of Thy Son. Amen.

Friday, November 5

READ MATTHEW 11:28-30

Learning makes a man fit company for himself as well as others.—SELECTED

DURING the summer a blind man fell into an open manhole in Dallas, Texas, and blamed himself. A utility workman had put a guard rail around the hole but had left a gate open momentarily in the rail. The blind man walked through the open gate. He suffered two broken ribs and minor cuts and bruises. He said, "I just misused my cane." The incident recalls the words of Jesus, "Woe to you, blind guides," as well as the proverb, "None so blind as he who will not see."

Lord, open my eyes that I may behold the wonders of Thy providence and glimpse beyond today's gloom the evidences of Thy abiding mercy. Amen.

Saturday, November 6

READ ROMANS 8:14-17

No external advantages can supply the place of self-reliance.—R. W. CLARKE

LAST spring the president of the National Academy of Science warned that the current "exploitation of fear and misunderstanding by those who seek selfish or unwholesome ends is creating an environment unsuitable for the furtherance of science." The exploitation of fear is not confined to the realm of science; it casts its

dark pall on life generally. There is one sure remedy, namely the love with which God has redeemed us and by which we have confidence to go forward unafraid.

Remove from our hearts, O Father, all feelings of fear, distrust, bitterness, weakness and defeat. Make us worthy of Thy love and truth, for Jesus' sake. Amen.

Sunday, November 7

READ PSALM 72:1-5

We must not only affirm the brotherhood of man; we must live it.

—BISHOP HENRY C. POTTER

THIS World Peace Sunday brings many hopes and problems to focus. But one longing fills the heart of mankind: How long, O Lord, how long? Some months ago Eugene R. Black, president of the World Bank, told the U.N. Economic and Social Council that "in this nationalistic world in which we live . . . over any considerable period national policy must be based, and must be known to be based, on national self-interest." Surely today is the day to assert that "man to man the whole world o'er shall brothers be!"

Lead us, gracious Saviour, in paths of selfless striving for the commonweal. Give us compassion for the peoples of the earth and teach us diligently to seek each other's good. Amen.

Monday, November 8

READ ISAIAH 35:9-6

You cannot dream yourself into a character; you must forge yourself one.

—JAMES ANTHONY FROUDE

IN preparing the footings for the steel superstructure of our sanctuary the builder had to erect several concrete pillars. The pillars comprised concrete plus steel rods. The trade calls construction of this sort "reinforced concrete." The idea applies perfectly to the kind of life that is "reinforced" with the bands of love and the rods of righteousness which God supplies us in our time of testing.

Holy Spirit, be Thou our sure defense and save us from disaster when the burdens of life weigh heavily upon us. Amen.

Tuesday, November 9

READ LUKE 6:27-31

IN "The Galileans," a novel about Mary Magdalene, Frank C. Slaughter presents in graphic manner the price hate exacts on the human soul. Mary Magdalene con-

CHRISTIAN HERALD

fesses at one of the tense moments of the story, "Nothing is gained by hating anyone. I had to become a slave myself to understand that I could really forgive my father . . . I know now that I carried that burden of hate with me as a child . . . until my whole life was dominated by it." In the end, of course, Christ cleansed Mary of hate, and she sinned no more.

Our Father, enter and save us from our lesser selves. Make us faithful. Amen.

Wednesday, November 10

READ EPHESIANS 4:25-28

Evil is wrought by want of thought as well as by want of heart.—THOMAS HOOD

LAST summer a seven-year-old boy was playing with matches and set fire to his house. The blaze was put out with slight damage. The boy explained, "With my own eyes I saw the devil lick his red chops and blow a few sparks into the closet." His mother proceeded to lecture her son on "the misuse of matches and the overuse of imagination." Not infrequently we adults are guilty in other capacities of the misuse of the means at hand.

Dear Lord, use us to do Thy will and advance Thy kingdom. Keep us from dissipating each day's opportunities. Amen.

Thursday, November 11

READ LUKE 18:24-27

WHEN Roger Bannister made track history by breaking through the four-minute barrier in the mile race, he proved once again that "nothing is impossible" to them who believe. One man had proved by scientific analysis that Bannister could not break the record for the mile. Bannister, on his part, believed he could do it, and he did it. It only goes to show that vast and marvelous achievements in the realm of world peace are within our grasp, if we believe we "are able."

O Jesus, make us fit and worthy instruments of Thy purpose. Amen.

Friday, November 12

READ MATTHEW 5:44-48

DON Pedro put one policy into his business that commends itself to every person concerned about the happy success of his labors. The fame of his store rested largely on the fact that he never refused credit to anyone, not even to a known bandit or smuggler from across the river. Some of these men never paid up, but his policy of credit must have paid off in the long run for he became eminently successful. It is the simple principle of the Golden Rule in action.

O God, who madest the world within the framework of Thy moral law, make us obedient to Thy commandments in spirit and in truth, through Jesus Christ. Amen.

Saturday, November 13

READ PSALM 109:1-5

He who has resolved to conquer or die is seldom conquered.—UNKNOWN

EVERYDAY some new angle on life is revealed by the odd happenings on the human stage. Take the story of the law

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student who stopped his car last June on a Mississippi River bridge to rescue a woman who had just leaped from the span. He succeeded in his effort and returned to his car only to find it tagged for illegal parking. Very often you and I are rewarded in similar ironic style, but, said Jesus, "Rejoice, and be exceeding glad, for great is your reward in heaven."

O Christ, Thou Redeemer and Friend, give us the desire to be found acceptable in Thy sight. Amen.

Sunday, November 14

READ ROMANS 2:16-21

LAST May the papers carried the story of a neatly dressed, middle-aged thief who walked quietly into a church, and, in the presence of the whole congregation, went to the communion table where lay six collection plates containing an estimated \$500 and made off with the offering. Many people rob God, though in less tangible manner. Take the matter of time—time to pray, to worship, to serve. Or the matter of talent—talent with which to teach, to sing, to fulfill the manifold tasks of life.

Lord, take our lives, our lips, our hands, our feet, our hearts, our minds, our affections, our hopes, our fears, ourselves and use us to Thine honor and glory. Amen.

Monday, November 15

READ PSALM 25:8-13

Next to love, sympathy is the divinest passion of the human heart.—EDMUND BURKE

ONE OF the most heartbreaking stories of modern literature is Alan Paton's, "Too Late the Phalarope." It is the story of a young husband and father who sinned terribly against his family as well as against himself. It is also the story of how men reacted to his sin. The finest part is his mother's reaction. She said, "Who will dare to judge? . . . You will say both to my son and to my daughter that my love is multiplied, and although I am shut off from them, all the doors of my heart are open." God's love is like that.

Holy Father, look upon us in mercy and forgive us in pity. Lift us up from where we have fallen and set our feet upon the rock of Thy salvation. Amen.

Tuesday, November 16

READ PSALM 119:17-19

He who merely knows right principles is not equal to him who loves them.

—CONFUCIUS

I HAVE been impressed over and over by the simple but fundamental rules that govern the construction of a modern building such as our new church edifice. When the plumbers laid the soil pipes in the basement floor I asked them how they calculated the proper slope for effective drainage. "One quarter inch to a foot," they replied. No more and no less was sufficient. So many secrets about happy living are as simple and as basic as this. If only we had the gumption to heed them!

Good Lord, kind Lord, be gracious to us and cause us to see the riches and joys of life's pilgrim journey that we may seek ever the things that abide. Amen.

Wednesday, November 17

READ ROMANS 9:20-23

The larger the island of knowledge, the longer the shoreline of wonder.

—RALPH W. SOCKMAN

MANY explanations have been given for the fall of ancient Rome. "Bryher," an Englishwoman, suggests in her novel, "Roman Wall," that Rome fell on her frontiers. She makes Valerius, the defeated Roman general, say in retrospect, "It's strange, just as the world begins to learn something about civilization, some nation or some catastrophe comes along and destroys the knowledge." Perhaps this dictum fits our modern situation also. It serves to remind us that our hope is in God, not in us, if we would survive.

O Saviour, draw near to us. Enable us to trust in Thy goodness and to walk in Thy light. Amen.

Thursday, November 18

READ ROMANS 12:14-18

Greatness likes not so much strength as the right use of strength.

—HENRY WARD BEECHER

THERE is a man out in Michigan who taught his son to tell the truth at all times, even if it hurt. One day in a deer area the game warden heard a shot and, on investigating, came upon this man and his son. He asked the four-year-old boy if he knew who fired the shot. "Daddy saw a deer and shot at it," said the boy. As a result his father was fined \$50 and confined to jail for ten days. Maybe it was a stiff price to pay for his son's honesty, but it behooves us to seek daily to be delivered from evil.

Thou God of truth, teach us the action and reaction of Thy truth upon our lives and make us loyal to Thy Word. Amen.

Friday, November 19

READ COLOSSIANS 3:1-4

JEAN Costeau in "The Silent World" tells of the tragicomic trumpet fish, found everywhere in the Cape Verdes in great numbers. "Often a trumpet fish will leave his fellow wallflowers and swim rapidly toward a larger animal such as a parrot fish, a grunt, grouper, or rock bass. He will place himself alongside . . . as if seeking friendship, begging for tenderness, offering his heart . . . The gesture is never reciprocated." How much of our loneliness and heartbreak is like that!

Master, wilt Thou free our hearts and allow Thy love and tenderness to flow through us to help others. Amen.

Saturday, November 20

READ JOB 28:27, 28

You can never do more than your duty; you should never do less.—ROBERT E. LEE

THAT everything is not right with America is evident from the words of Sen. Robert C. Hendrickson, spoken last June. As a result of a poll of 3,500 high school students he said, "twelve per cent did not consider stealing particularly wrong; 15% saw no traits of delinquency in destruction of property; about 75% brushed lying and cheating aside as acts which are not con-

sidered delinquent." He concluded his array of astounding statistics by saying, "Perhaps we had better go back to the teaching of the Ten Commandments."

Heavenly Father, so often our values get mixed up and our goals obscured. Straighten us out that we may not stumble in seeking out the riches of heaven. Amen.

Sunday, November 21

READ II CORINTHIANS 8:1-4

Do right and God will bestow the power of doing more right.—SELECTED

ONE OF the bright spots in recent world history is the story of the heroic young French nurse, "the angel of Dienbienphu." When liberated by the Communists she said, "It was an extraordinary experience. It brought with it a kind of camaraderie and friendship I had never known before. It opened up for me a whole new series of horizons." What this young woman has discovered is what each of us can discover for himself. The outlook will be as bright as the uplook is sincere, if the motive is selfless service.

O Heavenly Father, teach us today to penetrate through the "iron barriers" of habit, prejudice and selfishness. Amen.

Monday, November 22

READ PROVERBS 22:1-6

I HAVE already mentioned the concrete pillars erected as footings for the steel superstructure of our new church. I was watching the carpenters prepare the wooden frames for these piers when it occurred to me that they were spending a great deal of time, skill, patience and effort to get the frames straight and true. It did not take much imagination to see the parallel between the preparation of wooden frames and the edification of childhood and youth.

When we grow weary, Father, with the tedious labor of instruction, guidance, correction, admonition and love in behalf of our children, give us new strength. Amen.

Tuesday, November 23

READ ECCLESIASTES 3:1, 8, 9

IN ERICH Remarque's novel, "A Time to Love and a Time to Die," he presents the tragic plight of Ernst awakening to the disillusionment of Nazi lies and treachery. From his old schoolteacher he learns that each man must decide for himself in the old battle of truth with falsehood. "On what basis?" he asks desperately. "There's only one answer . . . You must believe." "Believe in what?" Ernst asks. "In God. And in what's good in men," the old man replies. There is no running away from God and what God stands for.

Gracious God, our Father, help us today to find in Thee our salvation. Amen.

Wednesday, November 24

READ MATTHEW 10:38, 39

Joy hovers about the head of the man who loves his own occupation.—ANONYMOUS

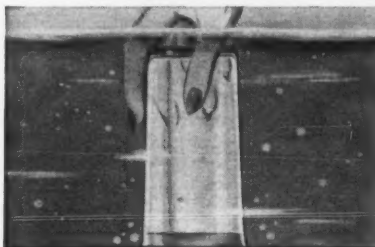
JEAN Costeau concludes his remarkable account of undersea diving, "The Silent World," by saying: "Obviously man has



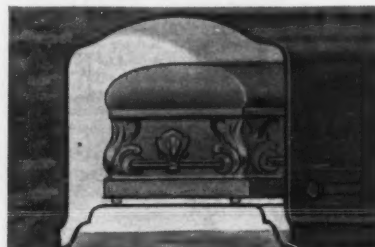
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Master, help us to face life's struggle with unyielding desire to conquer for truth and righteousness' sake. Amen.

Thanksgiving Day, November 25

READ PSALM 53:1-3, 6

Our love of mankind is the measure of our love of God.—UNKNOWN

LAST May a very remarkable incident took place in Washington, D. C., when a former Russian secret agent told a Senate Committee why he defected to the free world rather than carry out a murder order. His reason was simply "religion and conscience." On this day of national thanksgiving we can thank God for the priceless heritage which the Pilgrims bequeathed into our keeping. It behooves us also to dedicate ourselves anew to the faith of our fathers that we in turn shall be true, till death.

O Lord and Father of mankind, forgive our feverish ways; reclothe us in our right minds, in purer lives Thy service find, in deeper reverence, praise. Amen.

Friday, November 26

READ MATTHEW 24:8-14

The time shall come when man to man shall be a friend and brother.

—WILLIAM ALLINGHAM

CHESTER Bowles in "Ambassador's Report" tells how, after their return from India, his son came home from school and announced that he was going to study world history. Skeptical, Mr. Bowles forecast the bounds of the course, beginning with ancient Egypt, Greece and Rome and ending with France and England. "But that's not world history," his son argued. "That leaves out three-fourths of the world." Unfortunately we commit the same error in thinking of today's world, its tensions and needs.

Christ, for the world we sing; the world to Thee we bring, not just America or the lands we love, but the whole wide world. Grant that Thy will may be done in our lives. Amen.

Saturday, November 27

READ PSALM 17:6-9

It's a comely fashion to be glad; joy is the grace we say to God.—JEAN INGELW

NO DOUBT you have received a new phone book recently. Not long ago the 1954-55 directory for Manhattan was distributed, a total of 1,500,000 copies. There's this much to be said about a phone book, whether for Manhattan or Podunk: it doesn't have much of a plot, but what a cast! Think of all the people in a single directory. Ponder their talents

and capacities. Estimate their potentialities for good. If God had all there was of them, what a story it would be!

O God, Maker of all things, Judge of all men, pardon and deliver us from our sins. Strengthen and guide us into the joy and victory of Thy truth, in Jesus' name we pray. Amen.

Sunday, November 28

READ PHILIPPIANS 4:11-13

Men always have hope of a better world when they come up to Christmas.

—CHARLES WELLS

ON THIS first Sunday in Advent when our thoughts are turned once again to Christ's Nativity and the meaning of His coming into the world as God's Son and our Saviour, let me quote Bishop Herbert Welch on life's two absolute convictions: "You must be convinced that you are in the right place, doing what God wants you to do, and you must be convinced of the ultimate victory of Jesus Christ." Christmas will be multiplied in significance if you can make these convictions yours.

O Holy Child of Bethlehem, descend to us today and make in us Thy dwelling-place that we may find Thy peace and gain Thy victory in service and love. Bless us, for Jesus' sake. Amen.

Monday, November 29

READ MATTHEW 6:19-21

When the fight begins within himself, a man's worth something.

—ROBERT BROWNING

WE HAD hoped while building our new church to avoid work stoppages and delays in securing necessary materials. We ran into difficulties on delivery of steel, but the builder took an optimistic attitude and laid in his supplies against the day when the all-important steel would arrive. The same urgency is upon us in building the temple of the soul. Some things we can accomplish now, some will have to wait a while, for we know one thing for sure: we do not labor in vain in Christ.

O Jesus, give us the will to spend and be spent in our devotion to Thy truth and in our desire to serve Thee in newness of life. Fill us with divine love, joy and peace. Amen.

Tuesday, November 30

READ HEBREWS 6:1-3

NOT LONG ago a newspaper printed an intriguing hint on photography by reproducing a snapshot marked by a dotted line squaring off the central portion of the picture. Underneath was added this advice: "Almost every picture can be improved." Needless to say, this admonition applies to life. The truth is, we have no choice in the matter if we are sincere in making life count. We must strive ceaselessly to improve, to "grow into perfection"; to do less is to fail God and man.

Holy Spirit, descend upon our hearts and make us perfect to serve our present age and to be found acceptable in His sight who made us to grow into His likeness, through Christ. Amen.

THE THANKFUL HEART

(Continued from page 26)

when I was unable to honestly give thanks for anything—family, love, success or even the continuing gift of life itself. This gratitude, simple and shared, has now been restored to me—and I am profoundly grateful.

Looking at the calendar I see another instance of how mixed time has become. When you read this I shall have had another birthday, this time in Honolulu, where a dear friend has promised me a thrilling party. There will be singing, feasting, the wearing of leis, reunions with friends.

When I leave on my trip I shall board the plane at midnight in New York, and have breakfast in Los Angeles. On my trip home I shall dine in London and have breakfast in New York. This shrinkage of the world, this bringing together of the various nations in time and space, is unbelievably wonderful. Yet how much more wonderful would it be if this spatial closeness would also mean spiritual closeness—a closeness of people reaching out to each other in love, trust and hopefulness.

Wars are made by men—by their greed, hatred and fears. Yet into this dark pattern are woven incredibly powerful strands of justice, sacrifice, hope and love—which are the very warp and woof of peace. Is it therefore too much to believe that men, clothed with such power, will one day march to peace as they now march to war? Let us therefore—you at your dinner table and I in my skyliner—offer thanks to God for the scientific progress man has made, and for his struggling advance toward the goal of peace. And let us fervently pray with all our hearts that one day soon this blessed goal will reward our efforts in the name of the Eternal Father.

THE END

ALL THROUGH THE NIGHT

(Continued from page 35)

tropical darkness, hearing the steady beat of the drums, the whisper of the sea breeze in palm fronds and banana leaves. Outside his little chapel at the end of the grass-grown street he halted.

In front of the chapel stood two sturdy poles, their bases buried deep in the ground. A third pole was fastened horizontally across them, and from it hung a bell which Mr. Blicker had found last week while exploring the ruins of an old French plantation.

Unaided, he had dragged the heavy bronze bell to the chapel and strung it up, happy indeed to have discovered such a treasure. Tonight he would use it. But first a bite of supper. He had been ministering to the sick of his little

(Continued on page 54)

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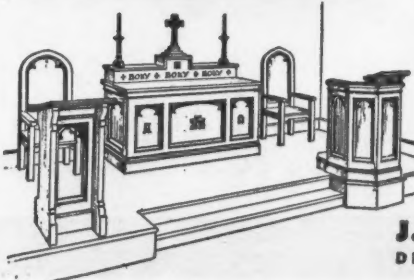
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village since noon and was just a bit tired and hungry.

The beat of the voodoo drums was louder, more insistent. It would go on all night unless—unless—

His supper of rice, beans and tea finished, the Reverend Mr. Blicker went out to his bell and went to work.

It was not easy work. The bell hung on a length of inch-thick sisal rope to which a longer, thinner rope was attached. A hard pull on the longer rope caused the bell to swing. But it would not keep on swinging by itself. Every note required an energetic tug.

MR. Blicker was a man of forty-seven, rather frail. He was presently perspiring. His arms and shoulders began to ache.

But neither he nor anyone else could hear the sound of the drums any more. The tolling of the bell was louder.

For half an hour nothing happened. Then from some of the thatch-roofed huts near by, a few of the villagers came to watch Mr. Blicker at his task. They were the older people for whom an all-night voodoo service was too great an ordeal. After observing Mr. Blicker's activity in silence for a time, one finally said, "Why do you do that?"

"Why do you beat the drums in voodoo?" Mr. Blicker countered.

"The drums are beaten so that Dam-balla and Erzulie and Legba and the other gods of Guinea will be honored." "I ring the bell to honor the Great Master."

They asked no further questions, and so, after a time, Mr. Blicker asked one of his own. "Does the sound of the bell disturb your voodoo?"

They shook their heads. The gods of Guinea would hear the drums, they assured him, no matter how loud the bell.

They went away.

The Reverend Mr. Blicker sighed. He had lost his battle and knew it. They would come to church in the morning, but only after they had danced to the drums all through the night.

Sadly he shook his head. He had tried so hard to understand these people. He was genuinely fond of them. He loved them. Surely he had proved his love over and over by tending them when they were sick and helping them with their problems.

But, obviously, they had no faith in him.

Still, he could not admit defeat, even though beaten. So long as the drums throbbed the bell had to be rung, now that he had committed himself to the contest. To stop before they did would be to admit that the gods of Guinea were more worthy of reverence than the *Grand Maitre*.

The sweat poured from Mr. Blicker's

face. His arms ached. His shoulders burned. He longed to stop, if only for a few minutes. But he could not.

Eleven o'clock passed. Twelve. Mr. Blicher no longer knew exactly what he was doing. His movements were entirely mechanical. His palms were raw from the rope. With every pull he staggered.

But the bell tolled on, competing with the untiring beat of the drums.

At one o'clock in the morning little Mr. Blicher pulled the rope for the last time and then gently slid to the ground.

He did not lose consciousness entirely. He was dimly aware of a certain amount of commotion around him, of men and women bending over him, of being picked up and carried. After that, nothing—until he began to dream.

He dreamed he heard the bell tolling loud and clear in the night.

When he awoke, his bedroom was pale with the first beginning of daylight and he *did* hear the bell. Puzzled, he rose stiffly from his bed and went to the window.

In front of the church a crowd had gathered. Not just the few old people who had watched him at his task last night. All the people. The sturdy young man pulling on the bell rope was the most talented voodoo drummer in Les Anges. Other young men awaited their turn.

Mr. Blicher found his shoes and put them on. He went out. When the crowd saw him coming, it surged to meet him, and the murmur that arose was louder than the sea breeze in the palm fronds and banana leaves.

Was he all right? Would he be able to conduct the regular Sunday morning service?

"I am well enough, thank you," Mr. Blicher said. "But I don't understand what you are doing."

"We are ringing the bell for you. We have kept it ringing all through the night. You wished to honor the *Grand Maître*, did you not?"

"But—but these young men are your best voodoo drummers," Mr. Blicher stammered. "What about *your* service?"

They looked at him in bewilderment and seemed saddened by his lack of understanding. The question itself did not require an answer, Mr. Blicher realized. He had heard no drums in his sleep. Only the bell.

Suddenly he understood.

It was simple, really. In the months he had been here, he had accomplished a great deal more than he had suspected, and last night, for the first time, the good people of Les Anges had discovered a way to let him know about it.

They loved and respected him. The rest would follow as inevitably as daylight followed darkness. THE END

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Sunday School Lessons

By Amos John Traver

• Sunday, November 7

THE SPLENDOR OF SELF-CONTROL

PROVERBS 14:29; 15:1-3; 16:32; 20:1; 23:29-35

DO splendor and self-control belong together? Look at the memory selection, Proverbs 16:32. There was no question in the wise man's day that splendor belonged to the mighty, to the conqueror of a city. To the world, splendor suggests marching armies with bands playing and flags flying, mansions of wealth with all the signs of luxury, royalty presiding at court functions, battle heroes riding in triumph amid showers of ticker tape. A provoked man who restrains his anger and refuses to retaliate—what is splendid about that? We are more likely to applaud the fellow who hits back harder than he was hit.

A great many words find new meaning in the Bible. We speak of the "triumphal entry" of Jesus into Jerusalem. Yet the humble Carpenter riding on an ass presented a sorry figure of triumph according to the world's definition. He knew the fickleness of crowds. The splendor of His triumphal ride into Jerusalem was that He knew the cross was at the end of the journey, yet He went. The splendor was within His heart. To the child of God, glory is in the realm of the spirit. It is splendid when a president prays at his own inaugural. It is splendid when a man masters his temper.

"Nursing pet peeves" is bad for our health. Someone has suggested that too many of us are examples of "idling hostility." We are like automobile engines idling on a hot day. We are likely to boil over at any time. If we go about expecting to be insulted we will soon find what we are looking for. If we are angry with the world we will discover that the world is really against us. If we are a bundle of repressed emotions—resentment, worry, unrealized ambitions—we lay a good foundation for ulcers.

Self-control is more than negative. We need to replace our damaging emotions with something better and stronger. Though it is splendid to master a bad temper or a bad habit, it is even more splendid to so fill the heart

with good will and the life with good works that there is no room for anger or resentment. The love of God is the Christian recipe for self-control.

Self-control is directly related to our divine destiny. We are God's temples (I Corinthians 3:16, 17). Our lives, then, should be appropriate for worship. In our churches we try to suggest the presence of God. Even church architecture conforms to this purpose. We remove from our churches anything that will draw attention away from God and His service. Surely we know that God can have no part in our ignoble emotions. Can He remain in a heart that is full of hate or pride or revenge?

We are not only God's temples but God's servants. He has set a task before us, witnessing Christ to the world. How many unbelievers will be won to Christ by a man who goes about telling people off? We must have patience with our neighbors if we would win them. No other virtue received more attention from Jesus than forgiveness. Christ cannot use us in evangelism if we are emotionally unstable. This also applies to intemperance. Anything that weakens our physical health, makes our personality unpleasant or works harm to others will also destroy our usefulness to our Lord. For our own sakes, for our neighbors and for God, self-control is essential.

Questions:

The Old Testament is full of references to the patience of God. Here are three: Nehemiah 9:17; Psalm 103:8; Joel 2:13. See what Paul had to say about self-control for the athlete (I Corinthians 9:25-27). Someone estimated that a certain mid-Western city has five bartenders to each pastor and spends nearly five times as much at its bars as it gives in all its churches. Can a community escape responsibility when it permits such open temptation of those who are weak?

• Sunday, November 14

A STUDY IN VALUES

PROVERBS 11:27, 28; 13:7; 15:13-17; 20:11, 12; 22:1-4

THE wise men certainly put a high value on a good name. What did they mean by "name"? Was it reputation? In that case name value would

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be established by the public. Reputation is what people think you are. That is important too. Christians, particularly, need always to consider their reputations.

Family names also gain reputations. It is good to come from a family that bears a good name in the community. It is the most valuable inheritance we can receive. During the Korean war a Canadian officer faced a difficult choice. An older friend died, providing in his will that if the young officer would take his name he would receive \$250,000. He wired his refusal with the explanation that his name was honorable and not for sale. It is good for us to be compelled to realize the value of the good name of our parents. It means that we start life without the handicaps so many children must overcome. And if we are parents, it suggests how important it is to endow our children with a good name.

Names are attached to personality. They are our own exclusive property. They identify us. They are ours eternally. Look through the references to "name" in the book of Revelation. Perhaps the most significant reference is Revelation 21:27, "those who are written in the Lamb's book of life."

Here is a reward that goes far beyond any reputation we may have in our communities. Indeed the value of our names is related to our destiny as children of God. Joseph Parker wrote: "We cannot have a really good name among men until we have a good name with God. We cannot have a good name with God until we accept His conditions and . . . repudiate our own."

A good name with God is not dependent on what people think of us. It goes deeper than reputation. Jesus saved His sharpest words for Jewish leaders, respected in their nation, but hypocrites. They were actors playing the roles of saints. Inside they were dead. He likened them to tombs, "whited sepulchres."

The plumber working on a plugged water pipe found it corroded on the inside. It was full of rust. Asked how this could happen, he replied, "The impurities, chemicals and mud in the water made the first tiny rust spot. This grew with the years, till the pipe was closed." So it is with a man's life. Somewhere I clipped these lines:

"All the water in the world,
However hard it tried,
Could never sink a ship,
Unless it got inside.

"All the evil in the world,
The wickedness and sin,
Can never sink your soul's fair craft,
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Only when Jesus Christ fills our hearts do we have a good name with God. In Him alone is forgiveness and

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power for righteous living. It is good to be well thought of, to have a good reputation. But when the choice must be made between a good name with God and a good name with man, we dare not waver.

Questions:

An industrialist gave this advice to a graduating class: "Out of ten men, nine work for the one. Resolve to be the tenth." Is this a fair statement of secular thinking today? How would Jesus answer it? Do you think that perjury is increasingly common in our times? What should Christians do to encourage truth telling? What is the influence of insincere advertising in newspapers and over the air?

• Sunday, November 21

GOD'S PROVISIONS FOR HIS CREATURES

PSALMS 24:1; 104:1-5, 10-14, 24, 33

THE mysterious unseen forces and processes of nature challenge man's imagination. It has been almost universal practice to see God in nature. But, though the book of nature does reveal God, it is dangerous to read this book only. Man may become superstitious, or grow proud and assume he can master nature for his own selfish interests.

Among the ancients, only the Jews saw something of the truth about their God in nature. They not only feasted upon the beauty of nature or accepted thankfully its provisions for life, but they saw reflected in nature the glory of God. What nature gave them made them thankful to the Divine Giver. By creation God was their Father. By the blessings renewed each day, God, like a good father, was looking after His children.

In former years many scientists treated nature like a machine. They found no place in it for God's activity. Today the picture has changed. Most scientists would agree with Sir James Jeans, "The universe begins to look more like a great thought than like a great machine."

God's thought in the universe is for man. He did not create the universe for itself. A little boy worked for days at his father's workbench, putting pulleys and levers and belts together in a fanciful machine. His father saw it and asked, with some amusement, "What is it for?" The lad answered, "I don't know, but it runs." God knew what He was creating and He also knew why. The universe was for man, not man for the universe. Scientists think God's thoughts after Him when they discover new ways to make the universe serve the interests of man. So for every new discovery, even for the discovery of atomic power, we should praise God.

Psalm 104 is a beautiful hymn of praise to the Creator. It reflects the

faith of the first chapters of Genesis. It also reminds us of some of the great nature passages in Job. I must confess that I can share something of the psalmist's feeling of awe and of thanksgiving in the presence of God's great creations. I do not like to go too long without a visit to great mountains. It is a blessed relief from the daily crises in which the world stumbles along these days. In some degree all nature's beauties and provisions speak to the sensitive soul of our creative Father.

Our memory selection is another favorite nature verse. It moves from nature to nature's God. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (Psalm 24:1). This is said to be the text of the sermon at the first Thanksgiving Day service by our Pilgrim fathers. It has been inscribed on many financial buildings, including the Royal Exchange in London. Let us hope that it is also inscribed on the hearts of the men who control these banks. It means that we must go a step farther in thinking of God, nature and ourselves. Not only did God provide the universe for our use but He expects us to use it for His purposes. As nature is not an end in itself, so are we not an end in ourselves. We are here to serve God, to praise and glorify God. When we use the powers of nature for selfish ends, we rob God, we pervert God's blessings from His intended purpose.

Thanksgiving Day should be not only a day of remembrance for the unparalleled blessings we enjoy. It should also be a time of prayer for the wisdom with which to use these blessings. Every new blessing adds a new responsibility. The more power we possess, the more power we have for good or evil. Instead of wishing that nobody had discovered how to harness atomic power, we need to seek dedicated men, men who accept God's purpose in nature, who will find ways to use this new power for man's good. Automobiles are killing more of our people than war. However, what we need is not a return to horse and buggy days, but men and women who think and act like Christians behind steering wheels.

Of course our greatest thanksgiving will always be for Jesus Christ. But we should not forget the material blessings God has provided for us. With the thanks, let us also rededicate ourselves to a better stewardship of our blessings, material and spiritual. "This is my Father's world." Let us administer it as should His sons and daughters.

Questions:

Read Romans 1:18-23. Even those who never heard of Christ are given no excuse by Paul for failing to see the true God in nature. What form does idol worship take



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in our nation? Is it a common error to blame the machine instead of the operator? Is it fair to charge that man has plundered nature instead of tending it?

• Sunday, November 28

OUR EVER PRESENT HELP

PSALMS 142: 46:1-3, 10, 11

THE Psalms mean most to those who have experienced the difficulties of life. Jesus on the cross quoted from the Psalms, finding comfort in their profound faith. The opening lines of Luther's great hymn, "A Mighty Fortress," were inspired by the first verses of Psalm 46.

Though the psalmists did not have the revelation of God in Christ, they did have the record of His dealings with their nation. The occasion of Psalm 46 may have been the siege of Jerusalem by Sennacherib. The story is told in Isaiah 36, 37. All Israel was afraid. King Hezekiah was ready to give up. Then Isaiah sent word to his king, "Thus saith the Lord, do not be afraid. . . . I will make Sennacherib fall by the sword in his own land." The covenant of God with Israel meant something to Isaiah. He would have approved the historic motto recently placed on our American stamps, "In God we trust."

The greatest enemy we face is fear. Economic depressions are due to fear. It is contagious and sweeps through the whole economic system from the humblest employee to the proudest banker and industrialist. Fear of Communism leads to wholesale suspicion and measures of security that have no regard for the financial limitations of the nation. Certainly we must face both enemies of our nation with clear eye. But whatever measures we take for security must not be taken in panic, nor in any belief that by human powers alone we can win our own security. Let us act in the assurance that we are under the protection of a God who has proved His good will toward us.

God never deserted Israel. He permitted punishment when it was deserved, but He was always ready to

forgive. The whole history of Israel was full of evidences that God was preserving the nation for a great purpose. We share that evidence, for the purpose of God is revealed in the fullness of time when Jesus was born. We have the further assurance of God's will in Jesus' life and death and resurrection. Christians need not yield to a panic of fear in this atomic age.

In a collection of writings, Detrich Bonhoeffer, a German pastor who was imprisoned for two years and executed because of his opposition to Hitlerism, told of his thoughts as he awaited probable death. Quoting a favorite German children's hymn he wrote, "I have learnt to appreciate for the first time in my life the hymn, 'Beside thy cradle here I stand.'" The last two lines of an original poem titled "Who Am I?" echo the same simple faith.

"Who am I? They mock me, these lonely questions of mine.

Whoever I am, Thou knowest, O God, I am Thine!"

Simple and childlike was his faith. Like Paul, also a prisoner, he could say, "The Lord stood by me and strengthened me" (II Timothy 4:17). Psalm 142 is ascribed to David and is thought to be based on his deliverance from King Saul when he was hiding in a cave (I Samuel 24). Both psalms assigned for our study breathe this same spirit of trust.

One of the men who did most to reform the prison system of England was himself thrown into prison as an agitator. They asked whether he was not lonesome in prison. He answered, "Never alone. Jesus Christ came into my cell and every stone glowed like an opal." "Lo, I am with you always," is no empty promise. It is pledged with all that Jesus Christ was and is.

Questions:

Is worry a sin? What did Jesus say about it? (Matthew 6:25-33. Can you add other passages?) How can we realize the presence of Christ? What would it mean to practice the presence 1) in our work, 2) in our recreation, 3) in our troubles, 4) in our joys?

THEY TRADED WORLDS

(Continued from page 30)

the Remmens also looked in on Protestant services and learned more about Protestant teachings and beliefs.

Gerda, in her Rocky Ford home, was also growing in spiritual understanding. At mealtime, when Pastor Nies spoke his blessings, she made the sign of the cross as was her custom. She faithfully attended the town's Roman Catholic Church, but she participated in Protestant youth fellowship and, as her English improved, was

called upon to speak at various church functions. This became so prevalent that the local priest called her in for consultation. He wanted to know whether this wasn't carrying religious tolerance a bit too far.

Gerda was astonished. "I thought this was typical of America," she said. "After all, this is the country where religious liberty can best be demonstrated." She was upheld in this opinion by her father in Bocholt, and,

eventually, by the priest himself who somewhat reluctantly saw in the idealism of the German girl a sincere approach to interreligious relations.

This daughter exchange was a youth program. That was a fact admitted by the people of two widely separated villages. The two girls were taking a new and healthy look at their world and their time. It was said of Esther in Bocholt that she was able to discuss politics "like a man" and she often argued successfully with Hans Remmen when he came to his parental home for week ends from a college in south Germany.

"It seems to me," Esther told an inquirer, "that German young people, even though they have seen more of hard times than we Americans have, are too dependent upon their parents and tradition. They find it difficult to think for themselves and they're tied to mother's apron strings too long. Too few of the young people are vitally interested in the political future of Germany. They are almost fatalistic. I sat up one whole night listening to a political broadcast. My schoolmates couldn't understand that. They said, 'Why don't you wait until you can read about it in the newspapers?'"

ONE DAY Esther Nies did not show up at the *Madchengymnasium*. Word got around that she was seriously ill. Anxious friends kept the Remmen telephone ringing, and when it was reported that Esther would have to undergo an operation, both a priest and a minister said they would offer prayers for the sick girl.

"That's wonderful," Esther acknowledged gratefully, then added with characteristic spirit, "but, after all, it's only going to be an appendectomy!"

At St. Margaret's Hospital in Bocholt, when Esther went under the anesthetic, she counted in German to the delight of the attendants. During her convalescence she described the dignified and lovable Sister Superior by saying, "*Die Schwester ist ein feiner Kerl!*" ("The Sister is a swell guy!")

One morning the Evangelical minister stopped in to read the visitation of the sick. During the reading, Esther said, "I hear singing." The church choir had gathered in the hallway to sing one of her favorite German hymns.

Gerda, too, had unforgettable experiences in America. She never ceased to marvel at the many opportunities for earning money. She worked at a popcorn stand, on farms and at odd jobs in Rocky Ford stores. She clerked in the town's "Five-and-Dime." In a letter to her parents she observed, "Anybody can make a living in America. Over here they even pay me for baby sitting."

Gerda told a high school group,

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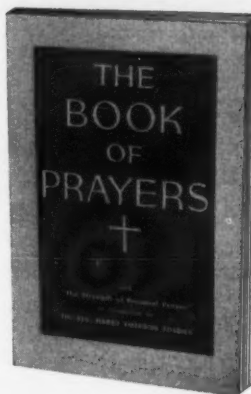
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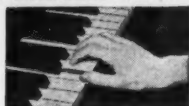
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"Before I came to your country, I had the feeling that much of the relief work and the Care packages and gifts which came from the United States were matters of expediency. Now that I know the average American, I realize that he is generous by nature."

She was stumped, however, when she was asked to define "the average American."

"I can't put it into words," she confessed, "but there is something that everyone seems to have in common in this country. Maybe it is a love for freedom and individuality. Maybe it is a certain patriotism and pride in country. Most of all, it is a kind of slumbering greatness."

When asked what she meant by that, she said, "There is a spirit in America which knows that it can rise to meet any emergency and situation if and when these occur. It is a secret power. Americans know they have it, and therefore feel strong and secure. Maybe I should just call it faith."

Along with such praise, Gerda also had raised eyebrows. Movies and TV, she thought, consumed too much of America's recreational time. People ought to have more physical exercise. American girls ought to spend more time in the kitchen and they ought to use less make-up. The "average American," Gerda contended, "has lost his appreciation for the little things in life, such as a quiet visit with friends, an awareness of his many possessions, and a thrill in the beauty of nature. He spends too much time in automobiles and travels too fast. A bicycle ride or a quiet walk would make people more reflective."

By graduation Gerda was speaking fluent English. "America has become a part of me. When I return home, my people are going to ask, 'Does America really have a great national feeling? Is America really united?' I shall tell them that it *has* and that it *is* united. I shall always be a German, but my fondest hope is to return and study in an American university."

With this she walked across the platform and received her diploma. There were student cheers and audience applause.

In the crowded auditorium, Pastor and Mrs. Nies had reason to be proud of their part in this exchange experiment. They had helped Gerda grow from a hesitant stranger into a confident and conscientious exponent of intercultural good will. Gone were Gerda's fears and uncertainty. She had come to terms with a deep-seated conviction and not least among her achievements was faith in herself, the inalienable right of every American, even those who are Americans by adoption for only a year. Mrs. Nies openly referred to her as "our child"

and said, "I love her as though she were my very own."

That, of course, was exactly how the Remmens felt about Esther. As the year drew speedily to a close, Frau Remmen often choked back tears.

"You have helped build a bridge of understanding," she told Esther, "between your country and ours. You have brought us a new spirit and a new zest for life."

"Well, *Mutti*," Esther replied, "don't you know that a little part of me will always stay here and a very large part of you will be with me wherever I go?"

The year had helped Esther Nies "find herself." She plans to prepare

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"Germany," Esther told a Bocholt gathering, "has taught me confidence and humility, for I have met many people who deeply regret the cause and the terrible effect of the recent war. I have seen these people begin life again with the little they salvaged from the ruins of their homes and their businesses. I have learned that tradition and circumstances often make us what we are and I think that as we learn about other people we learn more about ourselves."

Recently farewell parties were held in Rocky Ford, Colorado, and in Bocholt, Germany. Schools, churches and community groups united to make the affairs as memorable as local pride could make them. In each town, officials had their say and talked about things like good neighbors and hands across the sea.

It was more than just talk. The spirit of a people had been touched because two young girls had the courage and the will to exchange worlds for an adventurous year.

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CLERGYMAN OF THE YEAR

(Continued from page 12)

we came to know him better, we could more fully appreciate that he was rebuilding not only the spiritual stamina of two little churches but also his own life. The radiance in his blue eyes seemed to say, "With God's help, I'm coming back!"

The last time he drove over the eighteen miles was on the seventeenth of December. It was a cold day. We had a heavy snow squall. "I guess," he laughed, as he was leaving, "this will be my last trip for the winter."

We watched him get into his car. "What pluck," we said.

For Christmas we sent him "Seven Steeples" by Margaret Henrichsen, the woman minister who opened seven country churches on the Maine coast.

On January seventh, he wrote his appreciation, saying in part, "Though the size of my area of service is smaller than hers, her story is reminiscent. How true is her last line, 'There is no such thing as a small church when it is a church of Jesus Christ.'"

Then in the gay mood which made him such a delightful person, he wrote, "Maybe some day I'll achieve seven, but thus far, I find the most fun in serving as best I can two churches ten miles apart."

Two days later came Sunday, the wildest day of the winter with cold, snow and sleet. Roads were so slippery that few ventured out. Yet Brad Longstreet felt so strongly the compulsion of his faith that as usual he started out for the nine-thirty service at the little church whose first seven members were fast multiplying. With difficulty the ten miles were made. But the trip back was worse. Ice froze on the windshield. He had to get out as best he could and with his one good hand clean off the windshield. Almost exhausted, he finally wheeled into the church yard next to the parsonage. A few who had braved the storm were waiting. He was in time for his second service.

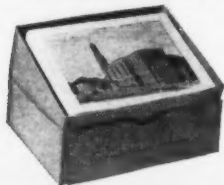
During the afternoon he rested. He went to bed early. But with dawn came a desperate heart attack. A doctor was summoned, an ambulance called.

But as the doctor told us afterward, he knew from the moment he saw him there was little chance for recovery. His battle with the storm had been too much for a rheumatic heart.

"Yet," said the doctor, "all the way in the ambulance to the hospital twenty miles distant, he showed such radiant courage and cheer that I shall never forget him."

That evening, with the setting sun, the oxygen tent was removed. Brad Longstreet had arrived where the crooked are made straight and the rough places plain. **THE END**

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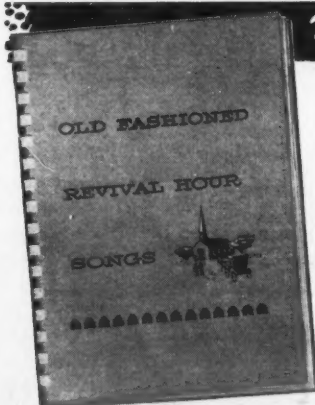
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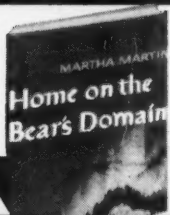
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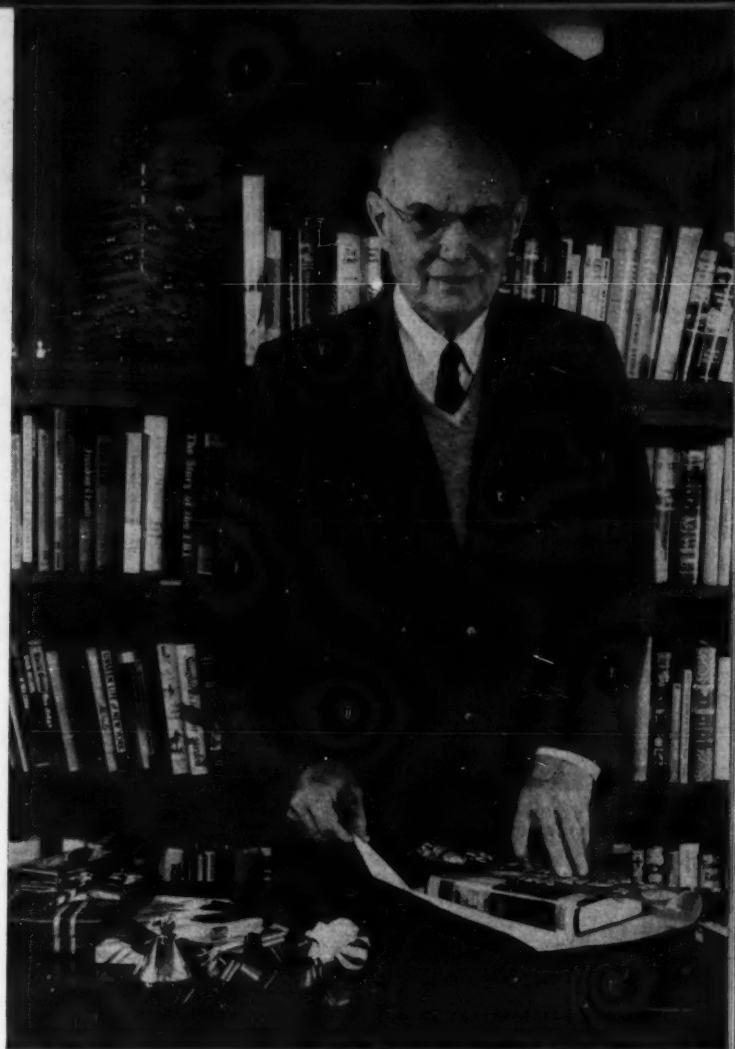
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I GIVE BOOKS for CHRISTMAS

A noted editor and author tells
why books are always at the top of
his shopping list—at Christmas
and at all other times for giving

By EDWIN BALMER



AT Christmas—and upon other occasions for gifts—I choose books for the best and simplest reason. I have found so many folks who say, when asked what they would like to have, “Rather than anything else, give me a book!”

That is my own reaction also. I hardly can be sufficiently grateful to friends who have given me books. One particularly stands out—“The Mind of Primitive Man.”

It was before the First World War. Unless you were alive then and have a good memory, you must have difficulty in believing the height of the prides and the depth of the prejudices of the time.

I can’t recall that I ever was taught that people of white skin were innately and inevitably superior to others. Neither can I recall that anyone taught me that the sun rose and set. I just took in both circumstances and what I saw made one seem about as self-evident as the other.

When I was a boy, Indian fighting was over, except for the deplorable “battle” of the Wounded Knee. It was

obvious that the red race was to live under conditions laid down by the white. The people with black skins had been emancipated for some thirty years but I knew several who had been slaves and many white persons who had owned them. Then we fought Spain to free Cuba and incidentally took over the Philippine Islands and took up “the White Man’s Burden.” Colonialism became not only “right” but a duty. It was the white man’s responsibility to supervise and tend “inferiors.”

Suddenly I was given a book and began reading. It was not impassioned prose. It was not in the least oratorical. It was a simple recital of the observations of an anthropologist who had made an extended study of mankind and who had arrived at a conclusion. I found myself coming to it, too. There just wasn’t a race innately gifted above all others. The height of a culture was determined by historical events, irrespective of “race.”

After forty years and holocausts over two hemispheres, our world is reaching that realization. I have often wondered

how many millions of splendid young men, of every color, might not have been wasted in battle, if books such as “The Mind of Primitive Man” had been Christmas gifts generally in the year of its publication, which, I see, was 1911. Its lesson has been learned in the costliest way.

THE Second World War outdid the first in casualties, cruelties and horrors, but the first keeps the distinction of having had the greater initial shock effect. Few of us could believe it could happen. War, on the Napoleonic scale, seemed a thing of the past. When it came, it demanded a difficult and painful “adjustment.” Thoughtful Englishmen had to make it first and to help them, H. G. Wells wrote “Mr. Britling Sees It Through.”

A friend gave me a copy. I suppose it’s not a great book. It’s not often ranked among Wells’ best but it was the book of its moment. I had a waiting list for the copy I kept and so had my friends for the copies I gave.

Harper’s Magazine published, in installments, parts of Stefansson’s “My

Life With the Eskimo." I read it as it came out and could hardly wait for the book so I could read of the entire adventure—and give copies to friends.

Stefansson was an ethnologist and he had studied known Eskimo tribes and had learned the Eskimo language before he set out for the Arctic.

In the company of two Alaskan Eskimos, he traveled to a village of snow igloos inhabited by a tribe of which no member had ever seen a white man nor possessed a single implement of "civilization." They were "stone age" people, still living in the stone age.

The kindness and thoughtfulness, the politeness and courtesy of "ourselves ten thousand years ago," amazes and charms you. I felt so strongly about both the interest and significance of some chapters that, when I was editing *Redbook Magazine*, I arranged with Mr. Stefansson and his publishers to reprint the "stone age" section in *Redbook*. So, in a sense, after making Christmas gifts of as many copies of the book as I could afford, I "gave" those particular passages to about two million other readers.

Having been a writer or an editor all my adult life, I have had unusual opportunity for acquaintance with prominent personalities. Frequently I am asked: "Of all the people you know, who are the most interesting?"

Three men stand out and what makes them my "most interesting people" is that each has the habit of telling me of a book, or books, he has read since last he saw me. They share with me all sorts of new acquaintances and unlimited experiences, for when you read, you cease to be bound by your physical limitations. You go anywhere, meet anybody, learn anything.

Christmas offers you an opportunity to take a friend with you into the incomparable company in books.

Ever since "The Good Earth" appeared, I have been a reader and admirer of Pearl Buck, but somehow I had missed "The Exile" until one of my three "most interesting" mentioned it to me.

"Tell me about it," I said. He replied: "Not this one. Get it. You'll never let it go."

It is the biography of the wife of a missionary in China. She was Pearl Buck's mother and I'll not cheat you by attempting to give you an idea of it in a few words. Soon after I read it, I happened to see Pearl Buck and I said, "You have never given me one of your books."

"I'd like to give you one," she said, and it was plain that it pleased her that "The Exile" was the one I wanted.

"I'd like to give you that," she replied, in her quiet way. She sent me "The Exile" and "Fighting Angel."

I can think of no gift that may give

a woman greater reward than meeting that gentle, courageous mother of "The Exile."

For a younger woman—even to a girl at the critical and sophisticated "senior-high" stage—I am now encouraged to suggest romance of the fashion which, I had feared, was wholly forgotten. This encouragement came from the daughter of a friend who had read "The Prisoner of Zenda" and, being unable to locate a copy of the sequel ("Rupert of Hentzau") applied to me for it. When I gave her my copy, her squeal of delight was the most reassuring sound I have heard from the rising generation.

"You don't mind my giving it around to the girls?" she asked. Thus I learned she wasn't alone—far from it—in her enthusiasm for "The Prisoner" and her impatience to read "Rupert."

Now, as you may remember, there's

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not a single suggestive or unwholesome or "sophisticated" line in either book. There's only the highest romance and most lofty sense of honor and of chivalry. It was very good to be assured that eighteen-year-old girls again—or perhaps always have—appreciated them.

Many of us call Kipling the greatest poet of our times. However that may be, beyond any other he has endowed me with deeper understandings. More than forty years ago, when I was young, I stood before the big image of Buddha at Kamakura and the lines written by Rudyard Kipling made it so much more than just a huge heathen idol.

My home is on the Hudson in beautiful surroundings which, I must confess, are physically similar to the neighborhoods north and south. But there is a different feeling for ours and it is forever distinct and separate as "The Sleepy Hollow Region" because of Washington Irving's undying "Legend."

So Kipling has multiplied appreciation for so many places and for so many

and such diverse souls—Cecil Rhodes, General Joubert, Diego Valdez, "Fuzzy-Wuzzy," Gunga Din. When you find a friend in peril of never knowing them, put on your Christmas list a copy of Rudyard Kipling's verse. The Definitive Edition has every poem he wrote—the lesser along with those beyond praise. Of the selections, I like best that made by T. S. Eliot. Some of my favorites are missing, but I found compensation in Mr. Eliot's own comment.

With a volume as large as the Definitive Edition, you enhance its value and usefulness by indicating, in a flyleaf inscription, the poems which most appealed to you. An inscription is expected in any book and the gift of a book offers an approved opportunity for a personal and permanent record of friendship.

This applies especially to books of spiritual help and inspiration. From a long list, I cannot help preferring Dr. Poling's "Faith Is Power for You." Knowing the author and having had the privilege of publishing the chapter, "Very Personal," in *Redbook Magazine*, perhaps I am biased; but if I am, so are a lot of others. I know the splendid response which "Very Personal" aroused in readers who never saw Dr. Poling. "Faith Is Power" will never be put aside after a reading; it is one of those books which are kept at hand and frequently referred to.

A book is one gift with a worth that bears little relation to its price. Yet sometimes you want to make a gift of somewhat substantial cost. Then select a set of books. The Churchill history of the war will be welcomed by anyone.

How I welcomed the four superb volumes, "Abraham Lincoln: The War Years!" The humanity and the spiritual quality of Lincoln lives through them. On the flyleaf is the record of the friendship of Carl Sandburg, the author, and of Alfred Harcourt, the publisher. I want those books never far from me. They reward every re-reading.

I had known the Gettysburg address, I had known "with malice toward none" and "the house divided." I had known the letter to Mrs. Bixby and many more. But this I had missed:

"The pattern of salvation must be worked out by all for all. No personal significance or insignificance can spare one or another of us as we go through our lives here. The trial through which we are passing will light each single one of us down in honor—or in dishonor—to the last generation."

Who, since the time of the apostles, has cast at us so inspiring a challenge? For it applies not only to the crisis of our War Between the States, with which Lincoln had to deal, but to each of us in every trial of life. I would never have known it, if a book had not been given me.

THE END

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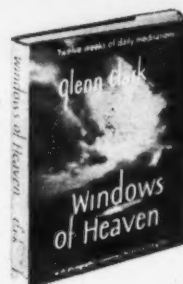
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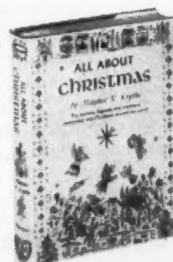
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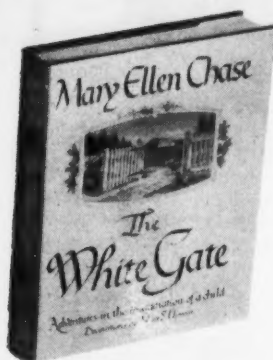
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THE New Books

Reviewed by
DANIEL A. POLING

ROYAL MOTHER, by Jennifer Ellis
(Prentice-Hall, 219 pp., \$2.95).

Here indeed is the life story of one of the most gracious and influential Queen Consorts Great Britain has ever known. Between these backs is a vivid portrait of a vivid life. The story begins in and about the romantic Glamis Castle where a high spirited little girl played "Red Indians" with her brother, where she went to a party with its magician and magic lantern and where, a little later, she met for the first time a shy little boy named "Bertie." How that friendship ripened into love and led to marriage, and how later, so unexpectedly and suddenly, the abdication of Edward VIII brought "Bertie" to the throne as George VI, is all in this glamorous tale.

Perhaps the Queen Mother of this radiant story did not save the royal house for the British Commonwealth, but she added something without which royalty would have been inadequate for these fateful years. She was a commoner. She came from the people. She brought not only new and vital blood to the life stream of the house—she brought democratic ideas and a freshness of viewpoint that have made her daughter, the young Queen, the most irresistible as well as the most beautiful ruler of our times. The Queen Mother never dreamed that she would become the Queen, but when destiny made her that, she was ready. All that she had hoped for—a quiet family life, the man she loved and the children she bore—all the qualities that she poured into her motherhood and wifehood became now her contribution to her people.

On the pages of this book all this appears and much more: The story of her family, of her Scottish background and inheritance, those details that are, in themselves, stories, are so well told that the book becomes a composite. It is our good fortune that this radiant lady is to be a guest at the White House and of the American people, as well as of the Dominion of Canada, just when this book appears. We congratulate ourselves and all members of the Family Bookshelf on this particular offering.

THE GLORY AND THE WONDER OF THE BIBLE, by Daniel A. Poling and Henry Thomas (T. Y. Crowell, 320 pp., \$3.95).

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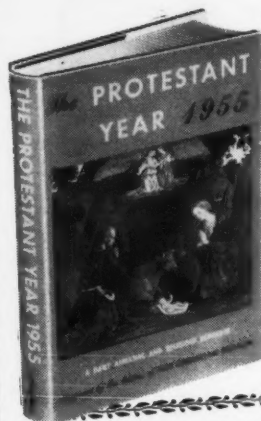
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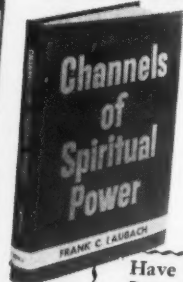
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tion's most inspiring religious leaders, "The Glory and the Wonder of the Bible" has a glory and a wonder all its own. And, unless we completely misread the temper of our times, this beautifully designed and skillfully conceived work will shortly be hailed as the one volume worthy to be labeled a "must" to complement your copy of the King James Version.

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Then follow the chosen passages, each prefaced by a brief italicized portion explaining the background and significance of the passage. These crisply written statements also do two other things: (1) they summarize parts that have been excluded, and (2) they act as verbal mortises to bind the whole together. This is done so skillfully that the chronology is untouched and the story flows.

This is a book not for the shelves but for the library table, the bedside stand, the study desk. As a gift for those whom you wish to interest in Bible reading, it has no peer in publishing circles today. Don't be without it!—C. W. H.

ILL CRY TOMORROW, by Lillian Roth
(Frederick Fell, 347 pp., \$3.95).

Every man and woman who is a social drinker, whatever his or her age, should read this. It is a "must" book for you—and indeed for all others. Not because you are in imminent danger of taking the trail of Lillian Roth and going to the horrible end of it, but because there are, as she makes abundantly clear, sinister possibilities. This book is so realistic that, even though it is "must" reading for you and for me, certainly it is no family book. Dramatic, forthright, utterly and just about unutterably honest, it will come mighty close to giving you some of the crawling horrors this brilliant entertainer experienced. To be sure it won't be a sleeping potion, but it may be something more—a waking draught. I have never read anything like it, and I never want to have it happen to me again. Thank God, for Lillian Roth and for others to whom this may be a book of hope, that the author comes out victorious.

THE ROOSEVELT FAMILY OF SAGAMORE HILL, by Hermann Hagedorn
(Macmillan, 428 pp., \$5).

This is one of the finest, most satisfying and wholesome all-round books for the entire family that has appeared in any year. The author is frankly in love with his subject, and that is as it should be, the subject being what it is.

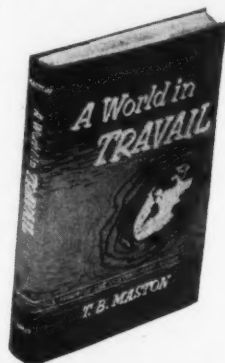
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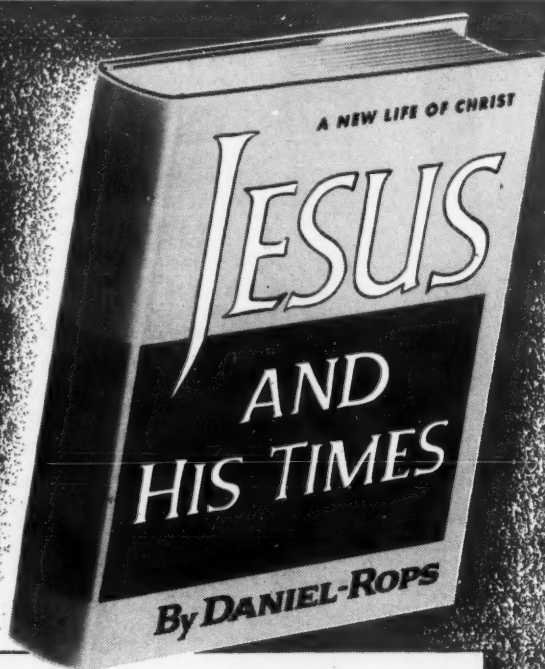
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everything, and believe me, discipline is not left out. It would be difficult to believe that any one of these children, yes, and that includes Alice, could have come to a bad end. Alice, of course, does get off the reservation, and Theodore once remarked in effect that he could be either President of the United States or the father of Alice and do a good job, but that he couldn't possibly be both at the same time and do it.

Of the children, the most poignant figure moving across these scenes is Quentin, destined to die in France in World War I. Perhaps his father never recovered from that. And another Quentin, the nephew of the first, all but died in World War II. Theodore, Jr., "young Teddy," we called him, was the father of the second Quentin, and he was a son gallant and dramatic to make glad his pugnacious father's heart.

But you must read the book. Wonderful for all of us that Hermann Hagedorn has written it. "The Roosevelt Family of Sagamore Hill" is not to be confused with any other family bearing that name or any other name.

THE BOOK OF PRAYERS, edited by Leon and Elfrieda McCauley (Dell, 192 pp., paperbound, \$.25; Crown, 184 pp., clothbound, \$1.25).

I have seen this manuscript in its galley. I can hardly wait until I have it in permanent form. I know that I shall keep it by me as I keep my New Testament. I know, too, that for the moods and occasions of my daily life, I shall find it indispensable. In all my reading this is the finest arrangement of prayers I have ever found.

IMMORTAL WIFE, by Irving Stone and Lavinia R. Davis

IRON MISTRESS, by Paul I. Wellman and James L. Summers

VELVET DOUBLET, by James Street and James Street, Jr.

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THE KING'S GENERAL, by Daphne du Maurier and Lee Wyndham

("Hanover House Headliners," \$1.50 each)

CHRISTIAN HERALD and CHRISTIAN HERALD's Family Bookshelf have a crusading interest in clean literature. Our own book club, CHRISTIAN HERALD's Family Bookshelf—A Book Club You Can Trust, is dedicated to this crusade. Just now comes a rather unusual and very inspiring vindication of our own faith in what we are about. Hanover House Headliners are best-selling novels with solid historical backgrounds, completely rewritten for wholesome and quick reading by the entire family. This magazine heartily approves the whole idea. These titles have been adapted in such a way that all essential characters have been included and nothing vital has been lost. All the good reading of the original books has been preserved, but "the pace is faster, the readability has been increased and the objectionable passages omitted." These books are full-size, of 50,000 words, and they are priced at less than half the cost of the

originals. Many additions to this most essential series are planned. CHRISTIAN HERALD is happy to endorse the Hanover House Headliners and this reviewer is delighted to commend them to all our readers.

LOVE IS ETERNAL, by Irving Stone
(Doubleday, 468 pp., \$3.95).

This is a full-length, biographical novel (over-length, indeed) written by the master in this field. It is fiction, but fiction standing firmly on history. You will be absorbed by the fine, if sometimes too detailed writing, and you will come to love the lovers. Across these pages the course of true love does not run smoothly, but it does run strong, and without turning ever aside, to the poignant, tragic climax.

Mary Todd, who "knew" that however uncouth Lincoln was she loved and was marrying a future President, is not spared in this story. All of her tantrums and moods, foibles and jealousies are here, but above them she rises into what Lincoln himself surely believed were her true proportions.

One may doubt that so many pages are required to tell the story. After all, Lincoln is the story, although this book is Mary, his wife.

IN THE CAUSE OF PEACE, by Trygve Lie
(Macmillan, 473 pp., \$6).

The only man who could do it has done it—the first Secretary-General of the United Nations gives us, between these backs, the authentic story of this the greatest adventure toward world peace—up to now. The author has reviewed the problems of the past seven years, and they were multitudinous. While he makes clear the precedent-breaking role he played, and while, in some measure at least, he has written his own autobiography for this period, he is completely objective and writes as a statesman.

THE WHITE AND THE GOLD, by Thomas B. Costain
(Doubleday, 482 pp., \$5).

The most brilliant and widely acclaimed historical novelist has written an over-length book on the French Regime in Canada. Chapter by chapter the heroic story unfolds, and each chapter is both history and romance. There are intimate details and dramatic particulars that will have escaped you, I know. The entire volume is luminous. It is TV in print. "John Cabot Speaks to a King—and Discovers a Continent," is the opening chapter, and the 38th and final chapter is "The Beginning of the English Wars." The author tells us that this volume is a labor of love, and, believe me, it reads like that.

MELBOURNE, by Lord David Cecil
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(Continued on page 78)

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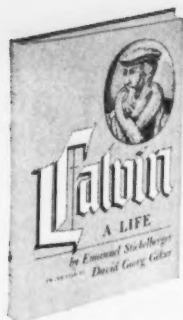
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Writing always of the rugged country he knows and loves, Jesse Stuart has proved that good books *can* be clean

By CYRIL ERIC BRYANT

Jesse Stuart (standing at right) was born in this rough-hewn cabin atop Plum Grove Hill, in Greenup County, Ky.



YOUNG Jesse Stuart, barefooted and tousle-headed, ran all the way home from Plum Grove School.

"Pa," he yelled excitedly to his coal-miner father, "I can do something you can't do."

"What's that, son?"

"I can write my name!"

Jesse's mother, who had only a second-grade education, looked at her son proudly. "That's good, Jesse—now go on and make something of yourself."

Forty years ago education was an unusual goal in the Kentucky hills. But Mom Stuart wanted her children to have it. And even more, she wanted them to have exemplary characters. "Good morals and clean living," she told Jesse, "are the most important things in the world."

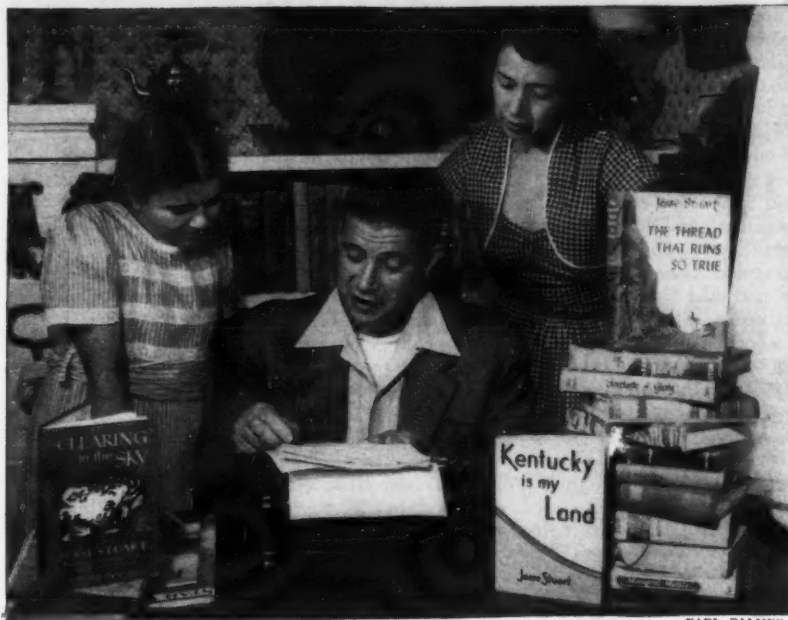
Jesse Stuart, now 47, and rugged as his native hills, has translated these admonitions into sixteen volumes of poetry, short stories and novels. They have earned him a reputation as the

American Robert Burns, and have made him one of the most "collected" authors in the nation.

Stuart's position in American letters is solidly founded, for he has demonstrated that great literature can also be moral literature. And such a reminder comes as a breath of clean air in a day when crime and lust threaten domination of the nation's bookshelves.

"I'M sick and tired of lurid sex books and immoral characters," says Stuart. "Our literature should be strong, colorful, clean—like America itself. America is a growing country . . . two-fisted, building and dreaming . . . a young giant among the nations of the world. And that's what our literature should reflect. Why should our books be morbid and decadent when there is more strength, health and happiness here than anywhere else in the world?"

Stuart believes in these ideas with the fervency of a man who is willing to



EARL PALMER

Above, in their home, Jesse with wife Naomi Deane, eleven-year-old Jessica Jane, and some of his literary output.



The Stuarts' home today is an attractive house in W-Hollow, the same valley which lay below his hilltop birthplace.

fight for them. And he comes from fighting stock. Both the Stuarts, and his mother's people, the Hiltons, were militantly righteous Scots who went to church, read their Bible and admonished their children to be of clean mind and brave heart. Jesse himself is a six-foot 200-pounder with a battler's brawniness. Words and ideas explode from him in a torrential rush. As he speaks his husky body twists with the restlessness of a man who can't wait to expound his hopes and convictions. Yet beneath this volcanic vitality one senses the delicate soul of a poet. Warm, sensitive and friendly, Jesse is genuinely interested in everyone he meets—their emotions, backgrounds and ideas.

In Kentucky's W-Hollow where he was born—outside Riverton in Greenup County where the Ohio and Big Sandy Rivers form the borders of Ohio and West Virginia—Jesse is perfectly at home. He and his wife, tall, attractive Naomi Deane, and their eleven-year-

old daughter, Jessica Jane, live in a lovely mountain cottage which Jesse remodeled with his own hands from the little three-room log cabin where he lived as a boy. And he now farms the very same land which his father cleared and leveled many years ago.

DESPITE the fame and success which have come to him, Stuart has chosen to remain in this hinterland of America. It is still rugged, frontier country, untouched by the noise and rush of modern living. And his neighbors have the solid, earthy qualities of people who have not been corrupted by artificial goals. Jesse loves these people and their sturdy countryside, for he knows—as his revered mother so often told him—that the most important things in the world are not money or social position, but character and closeness to God.

And these are the things of which Jesse Stuart writes.

Writing has always been in Jesse's

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blood. Even as a youngster he saw poetry in the wild, rich nature of W-Hollow—and his mind and heart sang to the chorus of the birds and the whistling wind in the trees.

"I am a farmer singing at the plow
And as I take my time to plow along
A steep Kentucky Hill, I sing my song—
A one horse farmer singing at the plow!
I do not sing the songs you love to hear;
My basket songs are woven from the words
Of corn and crickets, trees and men and
birds.
I sing the strains I know and love to sing."

Poems like these—hundreds of them—sprang from Jesse's heart like water bubbling from a musical spring. And because he had nothing else with which to write, he recorded these songs with a pointed stick on the soft backs of poplar leaves, which he secretly stowed away in a corner of his father's shack. But they were too precious to stay hidden, and a decade later E. P. Dutton Company published 703 of them—most of them only short sonnets because the size of the leaves prevented young Jesse from writing anything longer. That first Stuart volume was the now-famous "Man with a Bull-Tongue Plow." The year was 1934—and Stuart was barely 27.

Regardless of the literary form he has used—poetry, novel, short story or autobiography—Jesse has always written of the things he has known and loved. He has written of his family, his close friends, his neighbors, and his picturesque mountain country with its birds and animals, its hot dusty roads, its farmlands, homes and small country churches.

Stuart was born in a rough-hewn, paneless-windowed log cabin perched on top of Plum Grove Hill. Below the cabin lay W-Hollow—a barren stretch of land where "the sun had to struggle to get beyond the barrier of dark hills." From the thin and wasted soil, Jesse's father, Mitchell Stuart, struggled to mine coal. Then he later moved down the hillside to farm in W-Hollow, renting first one house and then another "until we Stuarts lived in eight out of the ten houses in the valley."

Jesse was still in the lower grades when he left school to help his father with the farming. "I was educated in a different way," says Jesse. "I saw nature come to life from winter's sleeping, and I learned things from the land and the sky. In fact, all of life about me was a great school."

But it was from his mother that Jesse learned his uncompromising honesty. Once she sent him two miles to the country store to return nine empty flour sacks for which he could get a penny apiece. Jesse found an extra sack with a hole in it, and although his mother told him to leave it at home, he stuffed it in among the others—and collected a

dime from the storekeeper. "But when I got home, Mom was waiting for me with a good sack in her hand. She made me walk all the way back to the store to exchange the good sack for the one with a hole. I was only nine years old, but she made me walk eight miles that day—four of them for the sake of honesty."

Mom Stuart also counseled her children against gambling and associating with undesirable companions. "But because none of her people, nor pa's either, had ever had much formal education, she insistently urged us to finish high school and go on to college."

Jesse was 15 when he applied for admission at Greenup High School. He was given entrance examinations on a number of subjects. The passing mark was 60. Jesse averaged 78 on every subject except English composition, on



which he got 59. But with the dynamic "gift of gab" which has never deserted him, he promptly talked the principal into raising his composition mark one point so that he could enroll.

It was while he was in high school that a teacher lent him a book of poems by Robert Burns. Jesse quickly fell in love with the lovely lyrics. "I decided that if a plowboy could write poetry in Scotland, then a hillbilly—who was also a plowboy and a Scot—could do the same in Kentucky." By the time he graduated from high school, young Jesse had written 200 poems and more than 100 short stories.

Leaving school, Jesse joined a traveling carnival to see something of the world. He got only as far as Cincinnati. "The boss found me giving away free rides on the merry-go-round and fired me." He then worked at a variety of jobs—farm hand, blacksmith, steel worker. But all the while he was avidly reading every American writer he could find—Whittier, Emerson, Thoreau, Robert Frost, Carl Sandburg, Sara Teasdale, Edgar Lee Masters, Edna Millay. And the more he read, the greater grew his desire to become a truly fine writer. So one day he started out to find a college. Morehead State looked too big to him. Kentucky Wesleyan was more than he could afford. Berea had a waiting list—and Jesse couldn't wait. He finally trekked down into Harrogate, Tennessee, and enrolled at Lincoln Memorial Univer-

sity. He started out with only \$29 in his pocket. But three years and two summers later he had his bachelor's degree.

He then put in eight years teaching high school, and three summers studying at Peabody College in Nashville. He also spent a full year at Vanderbilt University writing a thesis for a master's degree. But he never got it. One night his dormitory caught fire, and his thesis went up in flames.

It was while he was at Vanderbilt that he was given an assignment to write a theme on why he had come to college. Jesse quickly saw an opportunity to get back at the caustic professor who had been critical of his mountaineer ways, and had ridiculed his unappreciation of sophisticated Victorian literature. The theme was to be not more than eighteen pages—but Jesse didn't let that restriction hamper him. When the assignment came due eleven days later he staggered the professor by plopping down on his desk a bulky manuscript of 322 pages.

The professor let go with another blast. But a week later he called Jesse into his office. "In all my forty years of teaching, I have never read anything so crudely written—or so beautiful and so tremendously powerful. Young man, you have written yourself a book."

The professor was right. "Beyond Dark Hills," Stuart's third publication, was brought out in 1938, being preceded by "Man with a Bull-Tongue Plow" and "Head of W-Hollow," a volume of short stories which was published in 1936.

Jesse found that teaching school in the Kentucky hills was not precisely the sedate profession that had been pictured in his college textbooks. To gain an obedience and respect he couldn't otherwise obtain, he had to beat with his fists two tough, husky mountain boys—one of whom had thrashed Jesse's sister when she had taught the same school the year before. "They were bigger than I was," says Jesse. "But I just had to upend 'em." On another occasion he had to spank a girl for spitting tobacco juice on a freshly painted school wall—and then had to move to another boarding house because the girl was the daughter of a school trustee. At one school where he was principal, Jesse solved the problem of rampant drinking and gambling among his students by having the local bootlegger arrested, and then sternly lecturing a group of parents whom he denounced as being responsible for the situation because of the bad example they set their children. Jesse is the kind of man who puts his foot down hard, even when his reforms stepped on a lot of sensitive toes.

Jesse spent 1937 in Europe on a

(Continued on page 92)

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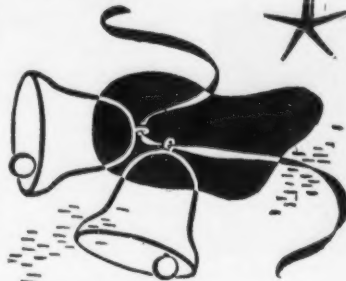
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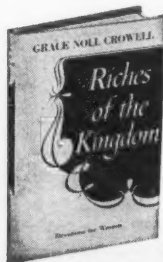
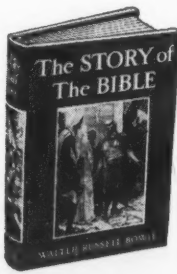
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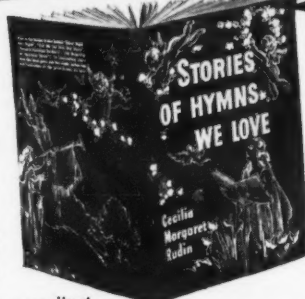
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(Continued from page 73)

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THE REMARKABLE MR. JEROME, by Anita Leslie (Holt, 312 pp., \$4).

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MCCARTHY AND THE COMMUNISTS, by James Rorty and Moshe Decter (Beacon, 163 pp., cloth, \$2, paper, \$1).

Here is a completely partisan and biased evaluation of United States Senator Joseph McCarthy and his works. I advise you to read it, for you will find on these pages the utmost that may be said against the man. You will find, I think, that much is left unsaid that has been well spoken in McCarthy's favor. Among those who commend the volume on the cover are Reinhold Niebuhr, Erwin D. Canham, Elmer Davis and Frederick Woltman.

ADVENTURES IN POLITICS, by Richard L. Neuberger (Oxford, 210 pp., \$2.50).

A little whale of a volume. Here is the story of the most unusual couple in Oregon politics. The husband, who may or may not be the head of the house, is the author. He disagrees with the President of the United States and makes the most of the case for his disagreement. He does not believe that many vast responsi-

bilities undertaken by the Federal Government should be turned back to the states. I find myself convinced otherwise, but I am grateful for the reason and dynamic challenge that these pages clearly state. Highly personal, "Adventures in Politics" is just about equally impersonal in dealing with public issues. I don't recall anything at all like this in a long decade.

• **WINDOWS OF HEAVEN**, by Glenn Clark (Harper, 188 pp., \$3.95).

Someone has said that Glenn Clark is not the only man "who has learned to pray as naturally as to breathe," but he is the leading teacher of the art of prayer. Between these backs he has written meditations for each day through twelve weeks. Opposite each meditation is a striking photograph that perfectly expresses and fixes the thought which is in the mind. The pictures are really wonderful. The idea is certainly unique. This is a book that I have taken home with me.

• **JESUS AND HIS TIMES**, by Daniel Rops (Dutton, 615 pp., \$5).

Translated from the French, this is a moving and reverent life of Christ. I think that it will have equal appeal for non-Christians and Christians. Those who lived in the time of Jesus and with Him are made to come alive on these pages. The drama of Christian faith, with its legend as well as its fact, opens out upon the broad scene portrayed between these backs with faithful and dramatic pen. "Jesus and His Times" may be characterized both as a novel in historical tradition and history written with the warmth of romance.

• **THE ADVENTURES OF MARK TWAIN** by Jerry Allen (Little Brown, 359 pp., \$4.50).

Here is a down-to-the-grass-roots, rollicking but at times tear-jerking recital within the life adventures of the most distinguished of all American humorists. Perhaps in another 50 years Will Rogers will move up to the full stature and size of Samuel Clemens in world acclaim, but until then what I have written stands! In these pages you have everything from the whitewashing of the fence on Saturday to getting lost with his best girl in the cave. Mark Twain's life is the United States of America in his day, and this author makes both the man and his time come alive.

• **THE LIFE OF ABRAHAM LINCOLN**, by Stefan Lorant (McGraw Hill, 256 pp., \$3.50).

A short illustrated biography with nearly 200 pictures—and what a book it is! The Lincolniana of our times has waited for just this book. I do not know of any volume anywhere that, with so great a subject, accomplishes so much in so short a space.

• **IF GOD BE FOR US**, by Robert E. Lucock (Harper, 189 pp., \$2.50).

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The Adventures of a Children's Librarian

By MARION W. FARQUHARSON

ILLUSTRATOR: MITCHELL HOOKS

NINETEEN years in the Children's Rooms of the Public Libraries of Seattle and New York have taught me something of children's books, of children, and of how the two can best be combined to the advantage and pleasure of the children. Perhaps childhood dreams of being a missionary have come true after all, though I've never traveled to foreign lands. Through books and personal contacts I've been able to bring children some of life's lessons, spiritual and otherwise. Some of the ways in which a librarian uses books with children may be helpful to you.

Children's librarians have the opportunity of guiding the reading of individual youngsters, sometimes for several years, leading from one book to another more worthwhile or a little more difficult, following the child's own growing and changing interests. Often we will buy a book for our collection with one particular child in mind.

In the library we start to use picture books with the youngest children—often two-year-olds brought in by older brothers or sisters. Pictures and stories of familiar things bring excitement and fun to this age. They may be restless and their attention may wander, but it doesn't matter. They're learning to listen, and next time they'll do better.

"Empathy" is a quality that seems to be inherent in children, but it needs

to be cultivated and developed if it's to follow them into maturity. "Imaginative projection of one's own consciousness into another being" is Webster's definition of the word. Storybook characters are as real to children as their playmates. Children suffer with them when they're in trouble, and rejoice with them in their happiness. From the time he strives with Peter Rabbit to escape Mr. McGregor, the child naturally puts himself in the place of the central character in the books he reads, experiencing all his joys and sorrows, and understanding his feelings, whether the hero of the story be rich or poor, Oriental, Negro or white, American or European.

AS a children's librarian I've had close friendships with children of minority groups. I've worked in a Puerto Rican neighborhood, jammed with newcomers from the island who crowd in with relatives, sometimes four or five families in a five-room apartment with no furniture. The children always find the library first, and they come before they know a word of English. School classes are crowded, and the teachers have little time for individual attention, but in the Children's Rooms of New York City's libraries we read to the youngsters, sometimes to just one, sometimes to two or three. Picture books are a help when you know no

English, and the library lady will tell you the words. Quickly they learn English and begin to take home books.

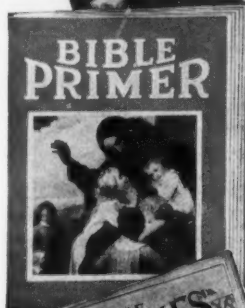
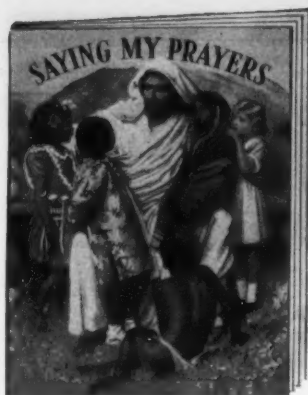
One little girl expressed her confidence in my choice of a book for her by asking, "Will you look me for a book that you looked me for the last one?"

NATIVIDAD seemed to have a longing for affection, and always wanted to stand close, with my arm around her, as we looked at the picture books. Her understanding was limited as we went through a guessing book—pictures of the homes of creatures. "Who lives in this house, Natividad?" I asked, as we came to a picture of a bird's nest. With a beaming smile she answered, "My grandmother!" Every day we went over books, learning new words, until finally she wanted to tell me a story. "Hey, Diddle Diddle" by Randolph Caldecott was the book she chose, and her story began in this way, "The leetle poosy cat is doing a moosic for the children." Sure enough, he was, for the cat stood on the table playing his fiddle while the children danced around him. For three years Natividad came in almost daily with her request, "Will you make a story to me?" Stories meant something to her, and they mean much to all children everywhere.

The interests of the very little child, in fact of all preschool and primary children, haven't changed in the nineteen years I have been a children's librarian, nor probably for many years before that. First they want the familiar things, eating, sleeping, dressing, taking a walk; then the animal stories; then more adventurous stories of real boys and girls, the fairy tales, and stories of foreign lands. Small boys begin very early with a passion for books about trains, trucks and airplanes. In the library we have discovered that the child who is read to at home enlarges his interests much more quickly than the child who must look at books all by himself.

Though little children's interests have not changed, this has not been the case with the older ones, especially girls. The interest in romantic books seems to reach them earlier and earlier as they see more movies and television shows. Though this may not be a desirable trend, it seems wise to counteract some of this cheap material by supplying twelve-to-fourteen-year-old girls with some of the really fine romantic novels that are available. Two of the best of these are, "They Loved to Laugh" by Kathryn Worth (Double-day), and "Watch for a Tall White Sail" by Margaret E. Bell (Morrow).

Children's books can be used in dealing with specific problems. Occasionally a book is just right for a particular



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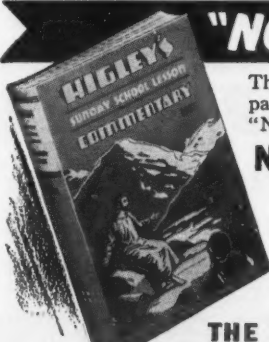
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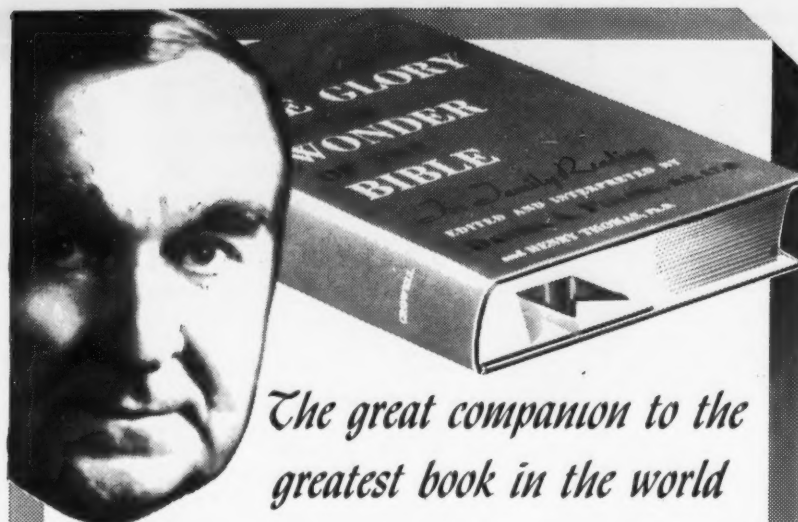
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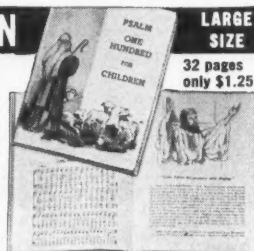
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case. After John's father died, I slipped Pearl Buck's book, "The Big Wave" (John Day), into the pile of adventure stories we selected together, for it tells most beautifully of a boy's slow return to the light, after the death of his parents in a tidal wave.

I look forward to using "... And Now Miguel" by Joseph Krumbold (Thomas Y. Crowell, 1953) with children I know to be good thinkers and ready for some of life's spiritual lessons. The book is a true story of a boy's spiritual growth to the point where he is able to pray, "Thy will be done." It's the story of Miguel's growing up during his twelfth year, of his secret and passionate wish, of his praying that the wish will come true, no matter how. The wish does come true, but in such a way that it hurts someone dear to Miguel. Not a sentimental story, it is full of fine human relationships.

As we are so often told, our world is growing smaller. If it is to become more nearly the kind of neighborly world we would like it to be, it's up to us to see that our children grow up without prejudices. Authors of children's books see this very clearly, and many of them are trying to help the cause through their writing. Their efforts have followed two distinctly different paths, though their goal is the same. The first group ignores or soft-pedals any controversy between those of differing races or creeds and tells a story in which relationships are natural and pleasant, or else confines the story entirely to a character of a minority group, picturing him as an interesting and desirable friend to have, with more similarities to the majority than differences. Dutton has just published "It Happened to Hannah" by Ruth Rounds, telling of a Methodist child's accidental excursion into the Jewish faith, her new understanding of the other belief, the good friends she makes, and her final decision that she "will always be a Methodist." There are many stories for all ages of appealing Negro children.

THE second group of authors freely admits controversy between racial and religious groups, and builds stories around this controversy, facing all the ugliness and prejudice such situations involve, but bringing the situation to a satisfactory solution in their particular case. John R. Tunis, Florence Means and Jesse Jackson are some of the authors who have done fine and sincere stories of this type. There's a place for these books, but excellent as they are, we have found in the libraries that the first group of authors is having the greater effect on children's relationships. Little children, especially, have no prejudices, and we would just as soon they didn't even learn of the

possibility through a children's book. The mother of five-year-old David told me that her son came home from kindergarten each day with enthusiastic stories of his new friend, Johnny. "May I bring Johnny home to lunch some day?" he asked. "Certainly," said his mother, then remembered that there were colored children in David's kindergarten. "Is Johnny Negro?" she asked. David looked puzzled, "I'll look tomorrow and let you know."

I've done considerable day-dreaming about the kind of home I would like to have, if I had children of my own. I'd get a great many ideas from children's books. So many different kinds of families are pictured in children's books, and they're filled with ideas for family loyalty, sharing and good fun. I'd try to understand my children's minds and emotions by reading again such books as "Shadrach" by Meindert DeJong (Harper, 1953), which tells of a child's desperate love for a pet, and of some understanding adults.

I'd try to make my child a "giving" child by reading aloud such books as "Alice - all - by - herself" by Elizabeth Coatsworth (Macmillan, 1937), "The Jennifer Gift" by Eunice Young Smith (Bobbs-Merrill, 1950), and "Matilda's Buttons" by Mabel Leigh Hunt (Lippincott, 1948).

I'd want my children to feel family loyalty such as is pictured in "The Bounces of Cynthiann" by Evelyn S. Lampman (Doubleday, 1950), a story of four orphaned children who stick together and make a place for themselves in a new town.

I might get a few ideas on discipline from "Whirligig House" by Anna Wright (Houghton, 1951), a story in which the children form a club to discipline themselves in their mother's absence. In "The Good Master" by Kate Seredy (Viking, 1935), a willful, head-strong tomboy is disciplined in a kindly way by the firm father of a Hungarian family.

The criticism has often been made that children's books make poverty too appealing. I don't think that has ever been the authors' idea, but through books I would try to help my children to feel that there can be happiness without wealth or too many possessions. Certainly books like the Moffat series by Eleanor Estes (Harcourt, Brace), are proof that good times don't depend on a great deal of money. Though the poverty is not desirable, the emphasis on real values is. What happier Christmas celebrations are there in children's literature than those described in Laura Ingalls Wilder's incomparable stories of her own childhood in the series beginning with "Little House in the Big Woods" (Continued on page 93)



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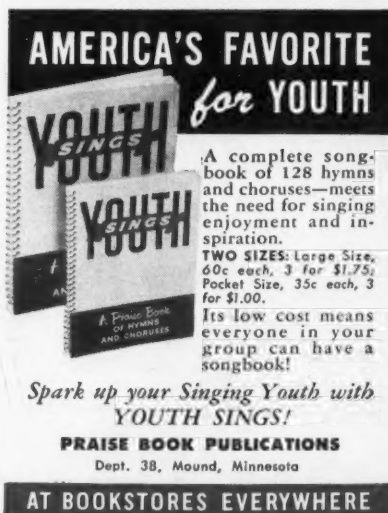
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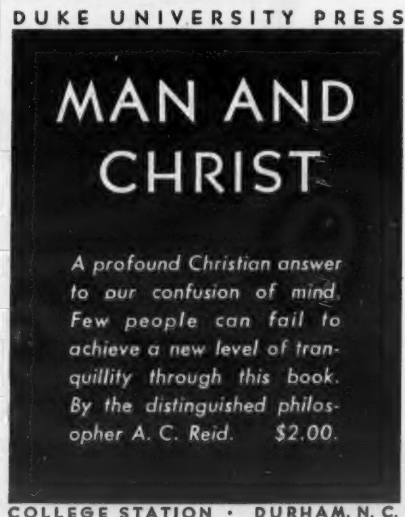
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A KISS IS ROUND, by Blossom Budney. Pictures by Vladimir Bobri. Cheerful, humorous line drawings with bright color and a poster-like quality illustrate this picture book of round things. After following the jolly, rhyming text the reader will agree that "round is a very nice shape to be." Recommended highly for pre-schoolers. (Lothrop, Lee and Shepard, \$2.50.)

IN THE BEGINNING, by Alf Evers with pictures by Helen Sewell. With biblical simplicity and beauty of words the author has told how God made the earth and populated it with creatures to love and enjoy it, last of all making people to love the earth, its creatures and each other. A well-known artist has illustrated the book with poster-like pictures so elemental in quality that they make us think of the beginnings of things. A distinguished book for ages 3 to 8. (Macmillan, \$2.)

THE LOUDEST NOISE IN THE WORLD, by Benjamin Elkin. If anyone were asked today, "What would be the loudest noise in the world?", he might answer, "A hydrogen bomb explosion." Prince Hulla-baloo of Hub-bub thought the loudest noise would be everyone in the world shouting as loud as he could at the same instant—and this is what he wanted for his birthday present. This picture book with its wonderful surprise ending is vigorously illustrated by James Daugherty. Especially for small boys 4 to 6, but girls will like it too. (Viking, \$2.50.)

NOT ONLY FOR DUCKS, by Glenn O. Blough. Rain was a nuisance, and Mike was skeptical about its value to anyone but ducks, even though his parents had named their home "Shower Farm." It took a severe drought to make Mike change his mind, and in the process he learned all the things that rain is good for. A factual book with simple text and clear drawings for ages 7 to 9. (Whittlesey House, \$1.50.)

NONSENSE SONGS, by Edward Lear with drawings by L. Leslie Brooke. A new edition of a well-loved book. What better introduction could a child have to The Jumbies, The Owl and the Pussy Cat, The Pobble, and The Quangle-Wangle than through Leslie Brooke's jolly pictures? For nonsense at its best read aloud The Pelican Chorus or The New Vestments. A lovely gift book for ages 6 to 10. (Frederick Warne, \$3.)

PETE AND THE OLD FORD, by Sanford Tousey. Many an 11-year-old boy dreams of a car of his own, but Pete's dream came true when he unearthed an old model-T in a junk pile. He was allowed to fix it up and drive it on his father's farm, incidentally learning a lot

for Children

MARION W. FARQUHARSON

about a car's engine. Sanford Tousey's books on Indians and pioneers have delighted 8 to 10-year-old boys for years, and this one will prove popular with mechanically-minded boys of the same age. Rather expensive for its size and content. (Farrar, Straus and Young, \$2.50.)

LITTLE WU AND THE WATER-MELONS, by Beatrice Liu. Illustrated by Graham Peck. There's charm and tenderness in this attractive story of a tribal boy of Southwest China. Little Wu's dream was to buy his beloved mother a silver ornament. A gift of two watermelon seeds paved the way to the realization of his hope. He worked hard and in secret to grow the fruit, but just as his dream was about to come true, he was faced with a big decision. Little Wu grew up when he made his choice, and after all, his mother was the most beautiful mother in the world, even without a silver ornament. A lovely book beautifully illustrated, with eight pages in color. Highly recommended for ages 8 to 10. (Follett, \$2.50.)

ALDO'S TOWER, by Priscilla Carden. The cold, dampness and gloom of the cellar in which small Aldo and his family had to live in Italy after the war, became too much for him one day and he ran away. A warm, tender story of family loyalty and understanding, and of a small boy's longing for warmth and light. Attractively and colorfully illustrated by Kurt Werth. Highly recommended for ages 9 to 11. (Ariel Books, \$2.75.)

MERRY-GO-ROUND FAMILY, by Mimi Bolton. A wish-come-true story in which a little girl's father buys a merry-go-round and travels to small town fairs with it, taking his wife and daughter along. It was an exciting life for ten-year-old Marie as she made friends with the fair people and had all the rides she wanted on her favorite wooden pony, Eagle. She and Mother needed real courage when Father was hurt and they had to carry on without him. For girls 9 to 11. (Coward-McCann, \$2.75.)

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courage is required of her as one disaster follows another—a blizzard, her mother's illness, Indians, prairie fire and a stampede. Cora Belle and her mother might have found it easier to give in to the cattlemen, but they didn't, and it was their courage which brought them help and a better chance for all the sheep-owners. An exceptionally fine story for ages 10 to 13. (Dodd, Mead, \$2.75.)

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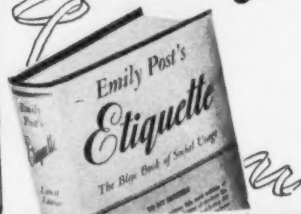
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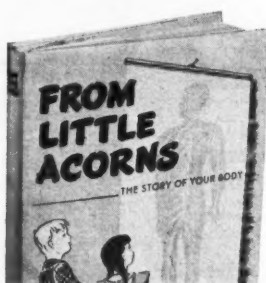
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The POETRY MERCHANT

By GRACE V. WATKINS

IF YOU are one of the people who pause to take in the bits of poetry to be found in most magazines, you probably owe more than one chuckle or soul-tug or heart-lift to Jane Merchant, of Knoxville, Tenn. More than 400 of her poems have been published, 65 of them in the *Saturday Evening Post* alone. Her devotional volume, "The Greatest of These" (Abingdon) is in the bookstores.

And if, poetically speaking, you're a "Merchantman," the emotional range of her output has never ceased to amaze you. "She must have seen all there is to see in life," you suppose. "She must have been everywhere."

She has—but without leaving her bed. Jane Merchant is a semi-invalid. She has never gone to school a day in her life, except to the Inskip, Tenn., Methodist Sunday School, and that when she was a small child. She is totally deaf. Say all this and add, Jane Merchant gets a wallop out of life.

She gives, in her verse—and she gets back, in her letters.

When "Growing Days"—a poem about giving a child time to be quiet

and assimilate his experiences and the things he has been taught until they become part of him—appeared in the *Saturday Evening Post*, notes came from two educators, one a university professor, expressing thanks for reminding them of that point. "This amused me," Jane says, "and reminded me of the saying, 'Them as can, do. Them as can't, teach. And them as can't teach, teach the teachers.' I guess I'm in the third group."

Now and then the postman's big brown bag produces a letter from somebody who wants to "sell poetry," and who wants to learn the "secrets."

THERE'S only one answer," Jane says. "I love to help beginning writers, because from my own experience I know the struggles and heartache. But the only formula for success is the old, old road of intensive study of craftsmanship, careful reading of publications before submitting there, sending in and sending in and sending in to editors, large doses of patience and courage when the rejection slips come. There are no shortcuts." Of course, she

points out, there are certain pre-requisites, such as a good functional use of English. "It was hard to answer the letter which stated, 'I have wrote some poems.'"

Most of Jane Merchant's days are writing days. But now and then there are traffic-in-the-house eras when some or all of the six nieces and nephews, children of Jane's brother Nelson and of her sister Ruth, come visiting. Then the Merchant household becomes a small edition of a circus tent. Sonnets and quatrains are tucked in the cupboard and the young generation holds court, to the accompaniment of model airplanes, building blocks, and similar clutter-uppers.

IT'S a cheerful household, the Merchant home: Mrs. Merchant, her daughters, Jane and Elizabeth (Elizabeth's a nurse; the poem "The Nurse" in "The Greatest of These" is about her).

It's a family where the deep things of the spirit are strong sustaining walls and bridges of life, where faith in God and His great purpose is felt by friends who drop in.

Sometimes people ask Jane how she "got started" writing poetry. It all began with a "jingle" when she was ten. During her teens, *The Portal*, a Methodist teen-age girls' paper no longer published, carried some of her verses. To her surprise, almost immediately she began receiving letters from girls who had read the poems and liked them. "Some of these girls are still my friends," she says. "We became well acquainted by mail, and it was a wonderful experience, because those letters from other girls were my first real contact with girls of my own age, since I'd never gone to school. Some of them were interested in writing and that helped keep my interest alive. Also they helped in my education by writing me about courses they were taking in high school and college and sometimes lending me their textbooks in literature and history."

People sometimes ask, "How is a poem written?" According to Jane, it is grinding work. Every word, every phrase, is toiled over. Sometimes the final line is written first. Often the idea for a poem mellowes in the poet's mind for weeks or months before one line is put on paper.

She earned her first money from poetry in 1945 when she entered poems in a contest for farm people sponsored by the *Progressive Farmer*. At that time she had become totally deaf in addition to being bedfast. This, plus a series of rejection slips, had put an end to her letters to editors, and she was writing only now and then.

"In the meantime," she says, "I was



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doing a great deal of crocheting and selling baby booties. I sent two verses to the contest and got two honorable mentions and a cash award, the first money I ever earned by writing."

"With that encouragement," Jane recalls, "I typed some poems and sent them to *Good Housekeeping*. Some time afterward I got a note saying they were holding one and would let me know their decision as soon as possible. The note saying they were keeping it was the biggest thrill I ever had. A few weeks later *Saturday Evening Post* bought two verses. After that I kept the typewriter busy."

Again and again, people everywhere who have discovered Jane Merchant's poems find themselves asking, "But how did Jane know?"

"When people ask how I know the emotions of the life experiences I haven't had," she says, "I think of Emerson's remark that to believe that what is true for you in your innermost heart is true for all men, is genius." And she likes to modify Emerson's statement by adding, "But I'd call it common sense, rather than genius."

Where do poets get their ideas? For Jane Merchant, everything is a potential poem—the busy street beyond her window; the fellowship of a fine book; but most of all, the emotions within the heart; cherished human relationships; holy times of worship and meditation. Her compassion and sympathy for others enable her to write poems such as "For All People."¹

God bless and fortify them,
God hear when they entreat,
The strong, courageous people
Too brave to own defeat.

And oh, God bless and help them,
And answer when they call,
The tired, defeated people
Who are not brave at all.

The nature poems which Jane Merchant's reading fans, search out, have their roots in her early years on the farm, years in an unforgettably beautiful part of Tennessee where valleys and blue hills were everyday companions. For those who were country-born, her nature poems recapture in a stirring way the open country of their childhood. One of the loveliest is "First Home."²

That hilltop spoiled me for a smaller view;
I measure with uncompromising eye
All later landscapes by the one I knew
Before I knew that landscapes could deny
The amplex of meadowland and wood
Sweeping to distant mountains with rhythmic grace
So that within a single glance I could

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Encompass vast varieties of space.
 Oh, I was greatly fortunate in living
 There halfway up the sky, with large
 extent
 Of mountain height and valleys giving
 Enrichment to my eyes; but young days
 spent
 Immediate neighbor of immensity
 Make any other view look small to me.

Readers who enjoy humorous verse find Jane Merchant's poems in that vein rich fare indeed. Many of her short poems twinkle with witty comments on the American scene. And sometimes her humor jumps over centuries, as readers of the *Saturday Evening Post* discovered when they spotted her dry rebuttal of the theory that man's psychological quirks stem from parental blunders:

"To Certain Psychiatrists"¹

Good Sirs, pray tell
 In accents calm
 How Adam fell,
 Who had no Mom.

What does she feel are the satisfactions and rewards of poetry writing? Above all, the realization that in her poems others find comfort, refreshment, renewed courage, deepened faith; the knowledge that in valleys of bewilderment and canyons of sorrow they turn their eyes to the everlasting hills, and set their feet on the rugged paths of life reassured that God is ever mindful of His own.

"A letter came to me," she says, "from a woman whose two young sons were killed in a car accident. She told me that nothing really helped her until she found my poem 'Afterward.' The letter came when I had just recently lost my father and was threatened with loss of my sight from glaucoma, so the message was indescribably wonderful and gave me the courage to keep on."

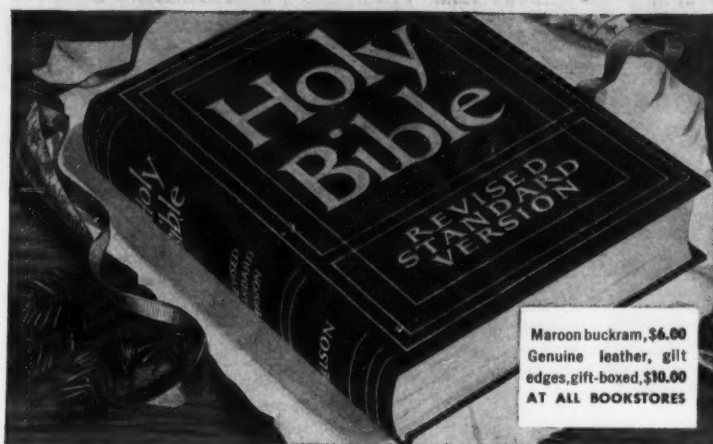
After the worst has happened,¹
 With nothing more to fear,
 The sun continues rising
 With undiminished cheer,
 And winds continue blowing
 And skies continue fair,
 As hearts continue bearing
 The thing they could not bear.

To those who have had the inspiring privilege of knowing Jane Merchant as a friend, her courage, fortitude, and faith, are unforgettable. No editors have ever learned of her handicaps from her. She doesn't want anyone to say that she has achieved "in spite of handicaps."

In her own words, "Everyone achieves in spite of handicaps. For everybody there are rocks on the road, steep hills, driving storms; mental, physical, and emotional barriers."

THE END

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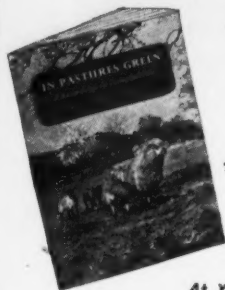
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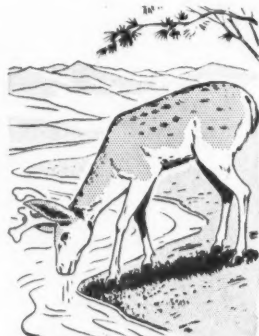
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KENTUCKY IS HIS LAND

(Continued from page 76)

Guggenheim fellowship. When he returned he found there was a rumor that he had written a novel. "But Jesse's not capable of writing a novel," they said on Greenup street corners. And even his publishers—who had seen only his poetry and short stories—seemed doubtful. Smarting under this skepticism, Jesse set out to prove them wrong. Seventy-two days later he completed the manuscript for "Trees of Heaven," (1940).

From then on Jesse's typewriter really began to hum. The following year he turned out a collection of short stories, "Men of the Mountains," and then put in two years of hard work on a novel of a mountain family who mistakenly believe that they are burying their own dead son. "Taps for Private Tussie"—perhaps Jesse's most noted work—won the \$2,500 Thomas Jefferson Southern Award, was made a book-club selection, was bought by Hollywood, and has now been included in a collection of the world's best books.

At 36 Jesse suddenly found that he was famous.

Success, however, didn't go to his head. With true artistic humility, his answer to fame was only to work harder than ever. In the following year he brought out "Album of Destiny," a volume of poems, and "Mongrel Mettle," which he describes as "the autobiography of a dog." In the next two years he published "Foretaste of Glory" and another volume of poems, "Tales From Plum Grove Hills."

In 1949 Jesse again hit the best-seller lists, this time with "The Thread That Runs So True." In this autobiography, Jesse relates his experiences as a Kentucky school teacher. Although he devotes much space to the intellectual eagerness of the backwoods' children, his main objective was to bring about a revision in the Kentucky school laws which would increase the "death-colored" wages then being paid school teachers. The National Education Association hailed the volume as the "best book of 1949," and it has now become a standard reference work in mission schools all over the world.

Jesse is still writing at full throttle. He brought out "Hie to the Hunters" in 1950, "Kentucky Is My Land" in 1952, and "The Good Spirit of Laurel Ridge" and "The Beatinest Boy" in 1953. McGraw-Hill is his current publisher. Yet despite this flowing production, Jesse somehow manages to run an 800-acre farm, entertain an endless parade of visitors, spend a great deal of time with his wife and daughter and serve every Sunday as a steward at the Greenup Methodist Church.

Critics and publishers have often

questioned Jesse about his unusual ability to write grim realism without becoming sordid or immoral. They have asked how he can write truthfully and candidly of an entire community without occasionally using a character of loose or even degenerate morals. "I have always written," replies Jesse, "of people and places that I knew at first hand. Many of these people were rough and hard-hitting. And I described them as I found them. But never in all my writing have I written filth for the sake of shocking the reader. When I find I have to use an undesirable character, I describe him by implication—and let it go at that. Certainly, there are undesirable people in America, and if we are to write truthfully of this country we will have to put these people into our stories. But what I think is much more important and what I am infinitely more interested in doing is emphasizing the good rather than the bad, and in keeping the good and bad in reasonable perspective."

As with every other fight he has fought and won, Jesse is convinced that he, and other writers like him, will win out in this unrelenting dedication to clean, healthy literature. And the fact that his books are among the most collected in America greatly fortifies his conviction. "Many writers write only what they think the public wants. I have never done this. I write what is in my mind and heart—and then I leave it up to the public. I believe this is the time for decent books—in the tradition of great literature—to get a good break in the United States. But it is a break that can come only from the reading public. They will get good books only if they demand them. The final decision is theirs alone." THE END

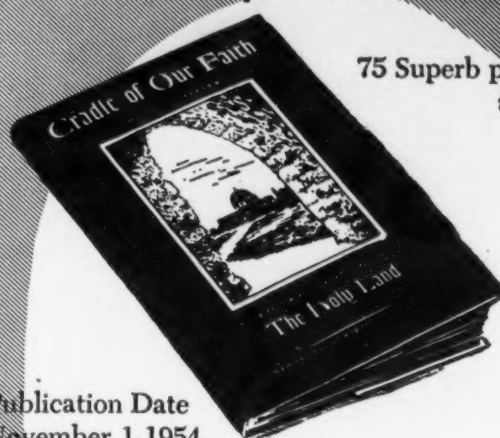
THE ADVENTURES OF A CHILDREN'S LIBRARIAN

(Continued from page 83)

(Harper, 1932 and 1953). A tin cup, a penny and a piece of candy for each child made the most exciting Christmas in the world, and so it seems to the child who reads the story.

Christmas in my house would be filled with all the joy, excitement, loving, sharing and giving that could be crammed into it, and a big part of the celebration would be the pre-Christmas reading of Christmas stories, and Christmas chapters from children's books, just as it is in the library. Early in November the Christmas books are brought from the storage shelves to a special section in the Children's Room, and we begin to get into the spirit of Christmas as we read aloud the well-known "Festival of St. Nicholas" from "Hans Brinker" by Mary Mapes Dodge, "Dulce Domum" from

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Reading aloud is a special kind of sharing, and I would do a great deal of it in my family. "Sometimes I think a book's not so hot," said an eight-year-old as I finished reading her a story. "Then you read it to me and I think it's simply delicious!" When you read aloud, the endearing things are so much more dear, and the funny parts are twice as funny. We would have a special language in my family, liberally sprinkled with quotations from our favorite books, some of them understood only by those in the inner circle. For children just beginning to talk it would start with the most familiar ones from Mother Goose—"Polly put the kettle on," "Jack Sprat would eat no fat," "One, two, buckle my shoe"—whatever fit the minor incidents of the day. The writings of Laura E. Richards, Edward Lear, Robert Louis Stevenson and Walter DeLaMare are full of quotable bits, but each family will find its own favorites. We do this quite often in the library, too.

A little boy followed me all over the library on tiptoe, gleefully believing that I was unaware of him, until I turned around and recited, "I have a little shadow that goes in and out with me." For some time it was our special game. A little girl disagreed with me as to whether a window should be open or closed, so together we read Laura E. Richards' "Mrs. Snipkin and Mrs. Wobblechin." "Says this one to that one, 'Oh! you silly fat one, Will you shut the window down? You're freezing me to death!' Says that one to t'other one, 'Good gracious, how you bother one! There isn't air enough for me to draw my precious breath!'"

Quotations spontaneously used by either adult or child are the most loved. It's like a discovery. "It fits. I remember it. It's my very own."

I wouldn't limit my reading-aloud to books with a simple vocabulary. I know a seven-year-old who loves to read to her grandmother the twelfth chapter of the Book of Revelation: "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars

....and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven..." She loves the music and the grandeur of the writing, and unfamiliar words don't matter. To make my children familiar with beautiful writing, I would start very early to read to them from the King James Version of the Bible, and I would use a great deal of poetry.

There's nothing better than a funny book to read aloud, but a child's idea of humor is likely to be quite different from an adult's. I must have told Kipling's story, "How the Whale Got His Throat" to more than a hundred groups of children of all ages. Each time I unconsciously pause for laughter after the description of the shipwrecked mariner—"a man of infinite-resource-and-sagacity" who wouldn't trail his toes in the water unless his Mummy gave him leave to paddle. That laughter never comes; the mariner's behavior is right and proper to a child and not a bit funny. However, later in the story, when the whale "called down his own throat to the shipwrecked mariner," the merriment bursts forth from every child in the audience.

Reading aloud is a splendid test for good writing. If it sounds right and satisfying then it's likely to be good literature.

WITH our library children, television hasn't been the deterrent to reading we thought it might be. One little boy who went back to books after the newness of television wore off, explained, "With a book, you can get up in the night and read it again."

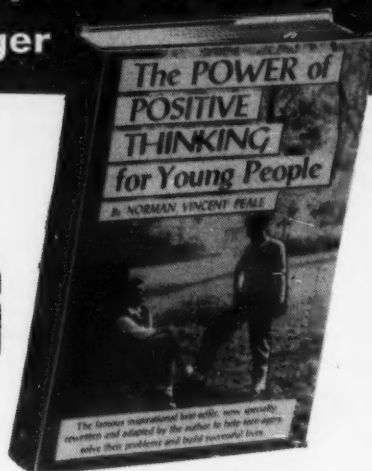
But it is true that the emphasis on individual values which has been so much a part of the Christian faith is in danger today, not only from foreign ideologies, but from within our own culture. The mass appeal of television, movies and comics has a leveling, stereotyping effect on both children and adults. The laughter of the participating audience at a radio or television show has something mechanical about it; it sounds "turned on," and often is. Children's laughter in response to a well-told story, or their quiet chuckles as they read a good humorous tale, is something quite different. Little children love to hear the same stories over and over again, and older ones will often go back to their favorites, perhaps not rereading the whole book, but browsing to find the best-loved parts.

Parents and children's librarians have a heaven-sent opportunity to develop and preserve the precious gift of individuality by seeing that the children have access to the best in children's literature. And it's fortunate we are that the choice is so wide. **THE END**



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of your teen-ager in down-to-earth, easy-to-understand terms. He shows the proven, workable way to be well-liked, to be self-assured, to improve one's personality, to get the most out of life. Discussing manners or morals, beefs or beliefs, he points the way to an easy relation with God and the right path to good living — all in a way that's fun to read.

Help provide the guidance they need ...

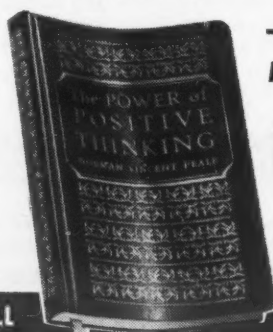
The time to build a successful life, says Dr. Peale, is in the years between 13 and 20. You can help your teen-ager use those years to build his self-confidence, develop poise, stimulate initiative and start on the way to social and business success. In chapters with such headings as **Trust Yourself, Power Comes from a Quiet Mind, How to Pray, You Make Your Own Happiness, Stop Fuming and Fretting, Be a Winner, Ten Ways to Solve a Problem, Why Not Use That Higher Power?, Easy Does It, You Like People — People Like You**, Dr. Peale shows your teen-ager how to practice what you preach, how to be the happy, healthy, positive person you want him to be.

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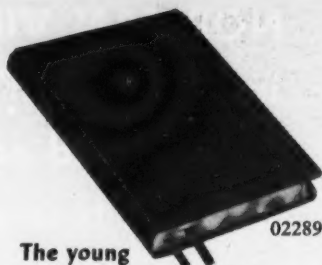
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A special little girl

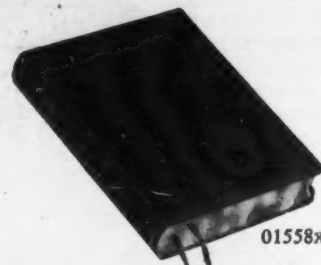
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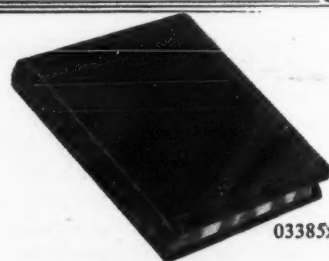


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THE CHILDREN'S PAGE

Edited by
**BETTY JUNG
FITZSIMMONS**



"More Precious Than Gold"

ACCORDING to an old legend, Don Juan Perez in the year 1783 found a wonderful gold mine. When he returned to his home city he was half dead. He had in his possession nuggets of pure gold. But where was the mine? He pointed in the direction of the desert and then died. A crude map was found that had been given to him by an Indian. For many years people tried to locate this lost mine.

One day Thomas Hardin, a miner, went to see Chief Little Feather. "They tell me you know where the lost mine is located," he said. "If you show me where I can find it I will give you half of the gold."

The Indian chief smiled for he realized how eager the man was to get his hands on the precious metal.

"That is very silly of you to make such an offer to me," he replied. "If I know where the mine is located, then I would keep it a secret for myself. How can you give half of what is mine to me? And if I do not know where the mine is, then surely you can't give me anything."

The miner started to leave the camp in anger when Chief Little Feather asked him, "Why do you want gold? You are strong and have health. You are not poor. Be happy because the Great Father gave you these gifts."

"If I had gold I would be the happiest man in the world," answered the miner. "Gold would enable me to get the things I want."

"We will leave tomorrow morning

and perhaps we may find the mine. And if we do, you may have all the gold provided you are convinced that happiness can be bought with that precious metal."

The next day the two men left the camp. They were each riding a horse, and their supplies were carried by two burros. For three days they traveled across the great desert. Since they had to carry their water supply in canteens they were careful about how much they drank. When they went to sleep at night they staked their animals so that they would not run away. But when they awoke on the morning of the fourth day their horses and burros were missing. The miner was scared.

"Without water and food we will perish," he complained bitterly. "I am

certain that when I put the stakes into the ground they were very firm. No pulling of the animals could have removed them."

"Shall we continue in search of the lost mine or return to our camp?" asked Chief Little Feather.

"If we did find the mine we would die without water and food," replied Thomas Hardin. "We will try to make our camp. Then with fresh supplies we can start again."

At the end of the day the miner was hungry and thirsty. "If I only had something to put into my mouth," he said. "It would help."

The Indian opened an old leather pouch he was carrying. He handed the miner three small gold nuggets.

"See if these will bring you any happiness," he suggested. "You can neither drink nor eat gold."

The miner laughed. He took the gold nuggets in his hand and then returned them to his Indian friend.

"I guess most people are foolish the same way I have been. They have happiness and contentment right in front of them. But they are always looking for something else. True happiness is in a man's heart."

The next day was very warm. The blazing sun was unmerciful. Suddenly they saw their animals approach them—the two horses and the two burros.

After drinking and eating the Indian asked Thomas Hardin, "Do you want to continue the search for the lost mine or return to camp?"

The answer was one that became very famous. "Let us return to camp. I found something more precious than gold. I thank you for teaching me the secret of true happiness."

—HAROLD GLUCK



Two little eyes to look to God,
Two little ears to hear His Word,
Two little feet to walk His ways,
Hands to serve Him all my days.

One little tongue to speak His truth,
One little heart for Him in youth;
Take them, O Jesus, let them be
Always willing, true to Thee.

This was sent to us by Mrs. Fred Yochim of Dowagiac, Michigan. Other mothers might like to teach it to their children.

What Do YOU Think?

SEND IN YOUR CONTRIBUTIONS

The Friendly Way

Father, help me through each day
To do my work the friendly way,
Cheerful, smiling, with a song
To greet each task that comes along.

When there is something I must say,
Teach me to speak the friendly way,
And let my thought be kind and true,
As shining bright as morning dew.

Guide my actions; keep me good
That I may do things as you would:
Let me be fair in work and play,
And always live the friendly way.

—Marjorie Ruth Parks
South Bend, Indiana

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THE WORLD COUNCIL . . . WHITHER NOW?

(Continued from page 36)

One may only conclude that he's either a very mixed-up kind of Christian or he's a calculating opportunist who has devised a way to stay alive while dozens of his fellow Czechs have died or rotted in jail rather than be guilty of such expediency. Or at least, in the words of Dr. Reinhold Niebuhr, he has "more than flirted with Communism."

In dramatic contrast with Hromadka was the gallant and courageous Bishop Dibelius—who defied Hitler and now defies with equal vehemence the Soviets who rule two-thirds of his area. No "flirter" with Communism, Dibelius blasted the "dictatorship of a totalitarian state" as "irreconcilable with God's will." He boldly proclaimed that "the Church has but one master, Christ; acknowledges but one authority, the Word of God." And he castigated the Soviet's "propaganda programs for peace" as phony to the last degree.

There were others too, among them Dr. Jacob of East Germany, who stated flatly that "it is impossible to believe in both the Christian dogma and in the Communist dogma."

For their fearlessness at Evanston Bishop Dibelius and Dr. Jacob may pay a severe price when they return to their posts behind the Iron Curtain. No such trouble is anticipated for Professor Hromadka.

It's not too much to say that, had it not been for men like Dibelius and Jacob—and for Americans like Charles Taft and Dr. Daniel A. Poling—the final pronouncements of the Assembly might well have included insidious phrases and clauses embarrassing to the Council, and capable of irreparable injury to the churches in America.

There was, for instance, in the first draft of the section on International Affairs a statement calling for "peaceful coexistence"—a Stalinist phrase promptly nailed by Poling and a few others: it was changed to "living in a divided world." There were many attempts on the part of pacifists to have war—all war—declared the ultimate sin against mankind; the delegates had to be reminded that physical life never was and never can be more important to the Christian than religious freedom. There were several attempts to brand America "imperialist" and to put on this country all the blame for East-West tensions. With many of the American as well as European and Asian delegates taking this without a murmur, it was providential that such men as Taft and Poling were on hand to brand such statements as Red propaganda impure and simple.

One couldn't avoid the feeling that



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many delegates, even from countries that abhor Communism, had without realizing it been sold a bill of goods about America and the West. Nor could one avoid the feeling that those steering the proceedings preferred to duck rather than face the Christian-Communist issue.

An incident illustrative of the "peace at any price" formula being followed occurred in one of the closing plenary sessions, when the International Affairs statement was up for approval. Although the often-revised document (thanks to those not queasy of offending Hromadka and his ilk) had come to express a fairly stern stand against "atheistic materialism" and "appeasement of totalitarian tyranny and aggression," Dr. Poling felt something further should be said—and said strongly—for the record. For hours his attempts to gain the podium were blocked by some of the slickest parliamentary maneuvering we've ever witnessed. It was, be it said to his credit, Bishop Oxnham who came to the aid of free speech.

In an eloquent appeal that the Assembly, while embracing with Christian love and sympathy the Iron Curtain delegates, should not forget those who dared to oppose the false doctrines of Communism, Poling said: "I speak for the silent ones, for the dead, the imprisoned and the missing." For their sakes, and the World Council's, he then urged that this forthright addendum be added: "There is and can be no affinity between Christianity and atheistic Communism." It was a pertinent and penetrating speech. As a fraternal delegate, Poling could not make a motion, but the Assembly got the point.

We would not overplay the influence of such men as Hromadka on the Assembly. Nor would we agree it was a mistake to have them there. Yet we must assert, in the strongest terms, that the World Council cannot afford, purely for the sake of sparing any man's sensitivities or of gaining any phony harmony, to inhibit its Christian forthrightness on so flagrant an evil.

This magazine is in full support of the WCC's objective to overreach all political and social and racial boundaries in maintaining Christian brotherhood and unity. Moreover, we believe that in Christian love it can and must sympathize with and assist those who are endeavoring to bear the Christian witness in difficult places. Further, we must love our enemies. But loving our enemy and sincerely praying for his conversion does not entail any obligation to bless his works. And blessing them we do, when we hush-hush our condemnation!

Sooner or later (and it had better be sooner) the World Council as a body

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| 6. My Baby's Coming Home | 16. Have You Heard |
| 7. Lady of Spain | 17. Side By Side |
| 8. Keep It A Secret | 18. Oh Happy Day |
| 9. Hold Me, Thrill Me, Kiss Me | |
| 10. Why Don't You Believe Me | |

has got to shuck off its hesitation and state forthrightly that it opposes Marxism in all its forms—opposes it not on political grounds, nor on the grounds that it is an enemy of America, of Capitalism, of free enterprise or anything else on this earth—but on the potent ground that it is the enemy of God!

The Council, be it said to its credit, came much closer to doing that at Evanston than at Amsterdam. That's a sign of progress, and we hail it. Now let it come closer still! At Evanston we somehow got the notion that it will.

There is no denying that the Council has many problems as well as great and exciting potentials. A French theologian, Professor Roger Mehl, warned against the assumption that Evanston had settled everything, that "with good will, good humor and a fine ecumenical smile, everything will arrange itself." And he called for moving forward only "as we are authorized by the Revelation of God listened to in His Word." That's good advice.

But it was Bishop Berggrav of Norway who had the final say. In the last plenary session he brought the Assembly to its feet, first to cheer then to pray, by declaiming earnestly: "Don't be anxious about your life, World Council of Churches! If the heaven is of God, be sure that He Himself will guard and direct it until all is leavened."

... It can never be our own dreams and phantasies which give us growth, but only full commitment every new day to God's will, with faith, hope and love for and from Jesus Christ!

And certainly men of faith never spoke more prophetically than they did in the Council's "Message to the Churches" which closes on this note: "We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ, Our Lord. Therefore, we say to you: rejoice in hope!"

THE END



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(Continued from page 27)

brought back recordings which impressed KSD. In a short time, under the federation's guidance, "Pastor's Study" developed.

There is no money involved. The station gives the time on the air; the ministers donate their services. They average a two-month stint apiece. At first, it was feared that pastors, facing the busiest day of their week on Sunday, might be reluctant to give of their late Saturday night time. For many of them it means a long midnight drive downtown and back, and often, afterwards, they are so keyed up that sleep comes slowly. But it's an experi-

ence they don't forget, and every one has been eager to do it again.

"It's the nearest thing to street preaching I've ever encountered," one of them has said. "You come away from the phones physically tired, mentally exhausted. And, of course, you always think of your best answers on the way home. It's a challenge such as I've never met before."

The Rev. Allen Hackett, pastor of Pilgrim Congregational Church in St. Louis, who has served stints on the program, describes the type of minister the program demands as "an unbiased man of wide experience, who isn't afraid to adventure and who can stand up to a certain amount of heckling."

THOUGH badgering is discouraged, it's only natural, the ministers feel, that there will be a certain amount of heckling on a program of this sort. After all, a complete cloak of secrecy protects the caller; he can try to take potshots and wage theological arguments if he wants to. Old chestnuts—"If Adam and Eve were the only people on earth, where did Cain get his wife?" "Was Jonah really swallowed by a whale?"—crop up occasionally. And some people pinpoint their interest with "catch" questions, such as "Who was the half-sister of Shem?" or "What stone was the twelfth to be inserted in the high priest's breastplate?" But their number is few.

The Rev. Raymond McCallister, president of the St. Louis federation and pastor of Webster Groves Christian Church, who was the man at the mike for the first four months and who did perhaps more than any other one person to set the pattern of the program, tried at the beginning to get across the idea that its purpose was to be of help—not to give information "book, chapter, and verse."

"The tenor of the program," he says, "is that you have confidence in your minister, that you step through his study door with your troubles in the trust that, together, with divine help, you may at least get insight into them."

The sponsors realize that a one-minute or two-minute answer on the air isn't going to solve anybody's problem outright. It can serve only as an introduction, a lead. But they remind the listeners that "there are 619 pastors in St. Louis; any one stands ready to talk with you. If you do not know one personally, the federation will give you names in your neighborhood."

Though emphasis is on personality problems, fears and frustrations, rather than purely biblical questions, there are, of course, the ever-present questions about Protestant attitude on birth control, tithing, Saturday as a holy day, and the meaning of communion. And

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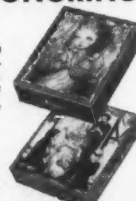
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there are honest inquiries such as "I saw a 'torah' and a 'Talmud' at a temple during a brotherhood service—what do they mean?" Current events are often reflected in some questions, and seasons bring a flurry of queries such as "What is the meaning of Lent?" or "Is it true that many of our Easter customs derive from pagan ideas?" In its treatment of all such questions, "Pastor's Study" has been highly commended by Protestants, Catholics and Jews alike for its inter-faith fairness.

But a majority of the calls come, as the ministers have hoped they would, from people seeking personal help. "These are perplexed times," Dr. McCallister says. "People are looking, as never before, for guidance." That's why, he believes, that so many ordained ministers are going back to the seminaries for refresher courses and additional work in psychology and psychiatry.

"But it's one thing," he says, "to sit down in the quiet of your own study, see the person, talk with him at leisure, and try to be of help; it's quite another to talk to an anxious, maybe frantic, voice for two or three minutes over the thin connecting thread of a telephone wire."

Yet, people who have heard the program are amazed at the close, friendly feeling that is somehow established over the purely mechanical tieup of microphone and telephone.

Every precaution is taken to protect both caller and minister. The caller reveals nothing about himself that he does not want to; his voice is never heard on the air. The telephone company has arranged to have the church federation number, Central 3770, hooked up to KSD so that calls go directly to the minister. There is no switchboard; voices come in on a direct line and are heard only by him. As a result the program is warmly personal, and it undeniably sparks questions that the caller might not find courage to utter face to face.

WE'VE only been married a month and a half, and my wife has started going around with another man. What can I do?"

"Three years ago I stole a small amount of money. Would it be right for me to—?"

"My husband is an alcoholic. I've tried everything—AA, Antibus—for five years. Wouldn't I be justified in giving up now?"

Some of the questions carry great poignancy. A near-blind woman asks for prayers for her eyes. A seven-year-old girl insists, "If God can do everything, why doesn't he stop wars?"

And there are the small personal questions: "How can I go about vol-

unteering to sing solos for church services?" "This morning I lost my pocket-book. It had very little money in it, but I should like to have it back. Is it all right to pray for that?"

"It is this reaching of people whom we might never reach from a pulpit," the ministers say, "that gives us a feeling of spiritual uplift—the knowing that this program is, for many of them, their first contact, and that it opens a door for them, not to any particular creed—but to religion itself."

FOLLOWING the program, while the station goes back to news and records, the minister steps to another phone in an adjoining room and takes, off the air, some of the calls that have backlogged. Often, calls have kept coming in until 1:00 a.m. These he can give more time to. But minutes on the air are precious. He must answer as many questions as he can, informally but specifically—letting the caller talk only long enough to get the question across; not so long as to lose the listening audience.

All of this calls for technique as well as quick thinking, and most of the participating ministers have had considerable radio experience. And yet all of the ministers are quick to agree that nothing before has given them quite the same feeling of dealing with life at its immediacy as "Pastor's Study."

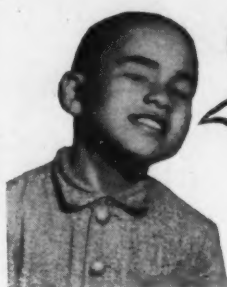
KSD listeners are numerous in the St. Louis area at 11:00 on Saturday nights. The regular "news and sports" is a popular feature. Before they go to bed people want to know—who won the basketball game, the hockey game, the wrestling match? They listen, and then—unless they turn the dial very quickly—they hear words similar to these:

"This is—the Pastor's Study. Here, through the magic of telephone and radio, and—we believe—through the grace of God—we try to re-create the atmosphere of a minister's consultation room. In the study which I left to come down to KSD, there is an open fireplace, where I have burned many a stout oak log. Over the mantle is a wooden cross, carved by a friend. The fire stands for human sharing and fellowship—the cross for God's sharing and His Fellowship. The latchstring is out—in the form of your telephone. Despite our radio listeners, we can be almost as personal as though we were old friends. . . . Won't you come inside? . . ."

And the late listeners around St. Louis learn that all about them people are wrestling—each alone—with vital personal problems, with themselves.

But at a studio desk a nameless man of God—cloaked in experience, insight, compassion—is sitting down to try to help.

THE END



THIS CAN BE
A REAL
THANKSGIVING



At its Christian Lighthouses for the Blind in Seoul and Pusan, the American Foundation for Overseas Blind is bringing new hope and opportunity to children made sightless and homeless by the Korean war. But, more than ever, funds are desperately needed to establish clinics, provide special equipment, train teachers, expand classroom and dormitory space. *You* can help these blind war orphans lead useful, self-reliant lives. *You* can make their Thanksgiving truly a happy one.

A gift of \$10 will care for a blind Korean child for a full month. But EVERY dollar is important.

Won't you help?



AMERICAN FOUNDATION FOR OVERSEAS BLIND
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New York 11, New York

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ILLUSTRATOR:
CONRAD MOULTON

Plans for THANKSGIVING

WHAT shall we do to make Thanksgiving more meaningful?" many groups ask. The Adult Fellowship of the Eastchester Presbyterian Church, Eastchester, N. Y., found a satisfying answer to that question last year. They devised a Thanksgiving breakfast combined with a worship service for members, their families and friends.

When first the idea occurred to the group, it was looked upon with trepidation. Nobody would want to come out on Thanksgiving morning, some reasoned. But they were wrong. The novel idea took hold and snowballed. People asked if they might bring out-of-town house guests, and neighbors who were not church members asked to be included.

It must be explained that the Eastchester Presbyterian Church is a comparatively new church in a comparatively new community, and just began building its church edifice this summer. A remodeled barn has until now served as sanctuary, recreation space and dining room rolled into one.

The group had planned to serve breakfast, followed by a Thanksgiving service, but as they received more and more requests for reservations they realized space would be limited for such a program, and they decided to worship as did the Pilgrims on that historic Thanksgiving day—to combine the meal with the worship service.

After everyone was seated at tables, children and grown-ups side by side, the blessing was asked. Then a simple breakfast was served—grapefruit, sliced ham, homemade cinnamon rolls, milk and coffee.

When there was a lull, pastor William S. James rose and gave a brief

sermon on the meaning of Thanksgiving. This was followed by the singing of several hymns. Everyone went home refreshed, filled with the realization of what the day signified.

The experience of this group was an eye-opener to many who thought that families would be too busy with their own private plans—preparation for a big meal, guests and so on—to give some time to God. Your group might discover the same satisfaction in sponsoring such a gathering. Feel out the sentiment in your community. You might decide on a full-fledged Thanksgiving dinner, family style. If you observe annual church reunions, what better time than Thanksgiving weekend for one of these?

Whatever you decide, food service is sure to be included in your church Thanksgiving plans. And you can make this part easier and quicker for loyal workers by good organization and planning and by using modern time- and labor-saving devices.

Even if your church does not boast a complete kitchen with large-scale



facilities for cooking, refrigeration, food preparation and dishwashing, you can still serve creditable meals.

A survey taken by the Field Research Division of the Paper Cup and Container Institute provides some interesting facts: Of 103 organizations who answered the question, "What facilities does your organization have?" 5 had no stove, 22 no refrigerator, 91 no automatic dishwashing devices and some had no dishes. These apparent handicaps did not prevent successful meal service.

VARIOUS devices were used to overcome them, such as borrowing dishes, glasses and pots from members, and renting supplies from local restaurants. Of the organizations queried, 39 had their members prepare all or part of the food in their home kitchens. But most often the solution to these equipment problems and shortages was the use of paper service.

Paper cups, dishes, plates, containers of all types, paper tablecloths and napkins are obtainable in wide variety of sizes and patterns, plain and decorated. The advantages of paper service are manifold. It eliminates investment in large supplies of china and glassware. Storage can be restricted to the minimum necessary for pots and pans. If unexpected guests must be fed at the last moment, there is no danger of a shortage of dishes. There need be no embarrassment such as may result if borrowed china is broken. And, perhaps most important to busy workers, dishwashing is virtually eliminated. No scraping or rinsing is required. As each course is completed, the paper dishes and cups can simply be thrown away in a receptacle provided for the purpose. And finally, cleanliness and sanitation standards are absolute. Even the washing of silverware can be eliminated by the use of paper, wooden or plastic knives, forks and spoons.

In serving, time, money and confusion can be saved by "pre-proportioning" cold foods well in advance in paper cups. Thus, if all salads, desserts and accompaniments such as relish, cranberry sauce or apple sauce are placed in paper portion cups, these can be arranged on trays. The waitress simply picks up the required number of portions and carries them to the guests. This eliminates the need for at least one helper at the serving table, and gives others more space to work.

Step-by-step procedure for putting on meals in your church is described in a booklet, "Serving Successful Snacks and Meals for Club, Lodge, Church and Civic Groups," prepared by the Field Research Division, Paper Cup and Container Institute, Inc., 551 Fifth Ave., New York 17, N. Y. Copies

of this booklet may be obtained by writing to this organization.

Here is a summary of the tips and suggestions for more successful meals given in this booklet:

1. Plan, buy and delegate duties well ahead of entertainment date.
2. Keep number of committee members to the minimum necessary to get the job done. Too many "cooks" can spoil results.
3. Make careful Preparation and Service schedules and be sure all your workers understand them.
4. Be businesslike. Plan menu and calculate food costs and probable profits carefully.
5. Select a menu suitable to the

skills of your workers and the equipment available to you.

6. Assume three or four kitchen workers for each fifty guests.

7. Assume that each waitress can handle eight to ten people for a sit-down meal.

8. Eliminate all unnecessary tasks such as shelling peas, stringing beans, polishing silverware and washing dishes by buying partially prepared foods, frozen or canned; using stainless steel or plastic tableware instead of silver; serving with paper tablecloths, napkins, dishes and cups.

9. Arrange the kitchen so you have a center for each job—the preparation
(Continued on page 108)

Social of the Month



AN INDIAN POW-WOW

SUNDAY-SCHOOL teachers who serve faithfully early and late deserve some recognition once in a while. Why not give a party for them—one appropriate to the month—say, an Indian pow-wow? Perhaps the men's club would like to sponsor this.

Invitations might be mimeographed on brown paper with various Indian signs—arrows, tomahawks, rising sun, stylized horse, etc., drawn around the border: "Braves of the Men's Club will hold heap big pow-wow in honor of teachers of papooses on the night of the Big Moon." (Add time and place.)

Arrange decorations of cornstalks and pumpkins in the corners of the room and an imitation campfire in the center. If possible, place tables in a circle around the campfire, so that all guests sit in a ring around the outside facing in toward the fire. Games and entertainment will then take place inside the ring, before the make-believe campfire.

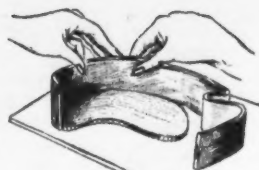
At each person's place at table is a card giving the name of an Indian tribe to which he belongs—Sioux, Hopi, Navajo, Apache, etc.—enough to divide your group into a number of equal sized teams. During the evening different tribes may be called upon
(Continued on page 107)



SKETCH 1



SKETCH 2



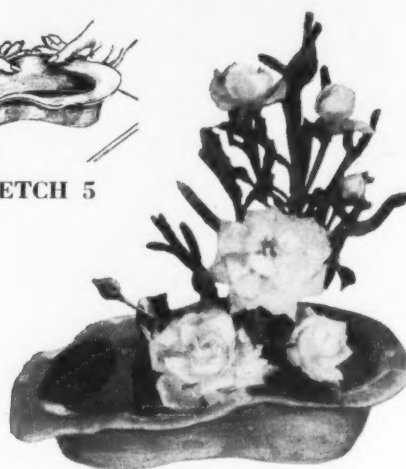
SKETCH 3



SKETCH 4



SKETCH 5



How to Make a Pottery Flower Bowl

IF you have never satisfied your urge to make pottery because of the inconvenience and expense of firing your creations at some distant kiln, here's news. A modern clay has been developed which is of fine quality, extreme plasticity, and possesses the factor of quick, foolproof firing at low temperature. Your kitchen oven will do! "Ceramite" bakes to everlasting hardness at a temperature of 250 degrees F. In addition, patterns are available with the clay.

Here's how you can make the flower bowl pictured above.

Step 1: Clay should be worked on a porous or absorbent surface, so that the clay will not adhere to it. A piece of board, such as a side of a box or small bread board covered with a damp piece of muslin, cotton or oil-cloth with the reverse side up, is good. Board should be at least six inches wide and 18 inches long. Place two guide sticks (two rulers are about right) on the work surface four inches apart and parallel. Fasten the guide sticks with scotch tape or a few thumb tacks around the outside edges. Work up a ball of Ceramite clay in the hands so it is nice and even in consistency. You will need a ball the size of an orange or about a pound of clay. With the heel of the hand press it down between the sticks to flatten it, leaving it a little thicker than the sticks. With a straight stick or ruler draw across the flattened clay (**Sketch 1**) to level it off. After a few strokes the ruler should

bear on the guide sticks and produce a smooth slab.

Step 2: With a pointed knife cut out bottom of bowl, holding the knife perpendicular so that the edge of the clay will be squared (**Sketch 2**). Pick up the slab carefully and place it on a heavy piece of cardboard to serve as a work surface, or use a plaster batt.

Step 3: Next, make the slab for the sidewall, using the same procedure as for the bottom. Space the guide sticks evenly three inches apart and make a slab 18 inches long. If your guide sticks are not long enough, you can make two slabs 9 inches long, or you can make a section as long as the sticks and then move the sticks ahead and complete the slab.

Step 4: Now you are ready to erect the sidewall around the bottom slab. Score or roughen the outside edge of the bottom with a knife or modeling tool and do likewise to the inside lower edge of the sidewall. Whenever you join clay to clay, both surfaces should be scored and coated with liquid clay or slip. Place the slab for the sidewall around the bottom, starting at the narrow end (**Sketch 3**) and press it against the bottom firmly. Where the two ends of the wall overlap, make a clean cut with a knife so the ends will butt each other.

Step 5: For added strength, and more pleasing appearance, round the inside corner. This is done by making a thin rope of clay about $\frac{1}{4}$ inch in diameter and placing it all around the

inside (**Sketch 4**). With the fingers, work this into the corner, blending it into the wall and bottom.

Step 6: Now you are ready to give your flower bowl its real individual touch. Beginning at the wide end of the bowl, bend the top edge of the wall out and draw it down. Continue around the bowl, working towards the other end which is lower and drawn out further (**Sketch 5**). In hand drawing pottery, you squeeze the clay and pull it slightly to draw it out. You work from the main body out to the edge, gradually making it thinner. The edge can be fairly delicate. The clay should be quite soft and pliable, so if it has dried a little from handling, dampen it with a sponge. At some places you may have an excess of clay; simply pinch it away. At other places you may add clay if you wish to draw out the edge further than the thickness of the wall will allow. When you are satisfied with the shaping, clean up the surfaces with a dampened potter's sponge, and your bowl is ready for drying, firing and glazing.

For more detailed information on how to work with this new form of clay write to Ettl Studios, Inc., Glenville, Conn., for a free catalog. The booklet, "You, Too, Can Make Pottery," costs \$1. Complete Ceramite beginner's pottery kit, including clay, 8 jars of glazes, undercoater, reducer, modeling tool and glazing brush, as well as catalog of supplies and complete home instruction course, is \$5.95.

AN INDIAN POW-WOW

(Continued from page 105)

to compete with each other in games.

Indian-head place favors may be made of walnuts as follows: Cut out bottom of a nut cup. Cover cup with red crepe paper and paste zig-zag strips of yellow crepe paper over it for decoration. Turn cup upside down with smaller opening at top. Paint features on walnut for Indian's face. Brush glue over top of walnut and fasten strands of black yarn to it for hair. Braid the ends and wrap with a tiny strip of red crepe paper. Use 2-inch long piece of spool wire for length of feather. Cover with $\frac{3}{4}$ -inch wide strips of red and yellow fringed crepe paper on both sides. Paste feather to Indian's head and place in cup opening.

Have two men who can carry it off well wrapped in Indian blankets with feather headbands to greet guests as they arrive. They can meet them with uplifted hand and a "How!", then usher them to a place at the table.

Serve hot or cold sliced turkey with squaw corn and spaghetti, half a peach on each plate and coleslaw. Indian pudding and ice cream make a suitable dessert and may be served alone for simpler refreshments. Clever appetizers may be arranged on platters so that they will serve as centerpieces for the tables. In the middle of the platter make a "campfire" of carrot sticks. A few stuffed olives look like seats placed before the fire. Around the edge station "tepees" made by folding slices of bologna into cone shapes and fastening with toothpicks. Fill bologna cones with cottage cheese or coleslaw and invert in place on the platter. Extra food picks are inserted for "tent poles."

As intermission entertainment ask for volunteers to learn the Medicine Man's ritual. These volunteers form a circle inside the tables around the campfire. Under supervision of the chief "Medicine Man" they march in various formations, such as: toes turned

in, tip-toe, on heels, stepping high, hopping, bending over, etc.

Indian head-carrying makes a good contest. See which tribe can walk around the circle with the least casualties, each individual carrying on his head a basket (quart-size fruit baskets will do) containing six walnuts.

Making a headdress for the chief can

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27 E. 39th St., New York 16, N. Y.

be hilarious fun. Have each tribe choose a chieftain. This person is seated in a chair. Members of his tribe are blindfolded at a distance of five feet away and must walk to him and put a feather in his headdress. If you can get real feathers, these might be inserted into a band made of corrugated paper. Or make bands of cardboard and feathers cut out of colored paper, which can be stuck in place with cellophane tape.

A quieter way to play this game is to pass everybody three feathers cut out of colored paper. Ask everyone to write on them the three qualifications they think most necessary to a Sunday-school teacher. Collect the feathers and ask two persons to tabulate them. Then your pastor may decorate the Indian headdress in the presence of everyone, announcing the results of the tabulation as he does so—"Twelve feathers of patience, five feathers of perseverance, six feathers of humor, etc."

Large Quantity Recipe File

SQUAW CORN AND SPAGHETTI (for 48)

Slab bacon	4 pounds
Bacon fat	$\frac{1}{2}$ cup
Chopped onion	2 cups
Elbow spaghetti	2 pounds
Cream style corn	8 No. 2 cans (5 quarts)
Salt	2 Tablespoons
Pepper	$\frac{1}{4}$ teaspoon
Paprika	1 teaspoon

Cook spaghetti in boiling salted water until tender. Drain and rinse. While spaghetti is cooking, dice bacon and fry slowly, pouring off all excess fat except $\frac{1}{2}$ cup. Brown onion in fat. Put $\frac{1}{2}$ the bacon and onion mixture into two large baking pans, 11 x 16 x 2 $\frac{1}{2}$ inches. Add $\frac{1}{2}$ the cooked spaghetti, corn and seasonings to each pan. Mix thoroughly. Bake in moderate oven (350 degrees F.) 30 minutes.

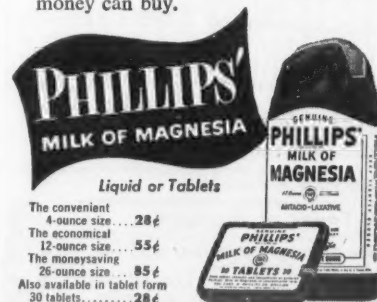
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PLANS FOR THANKSGIVING

(Continued from page 105)

of vegetables, salads, desserts, beverages, etc. Put all foods, pans, spoons, ladles, serving dishes required for the task at each center.

10. Reduce long reaches at work centers wherever possible by bringing materials and supplies close into the working area.

11. Try to have work surfaces of convenient heights so that neither stooping nor stretching will be necessary.

12. Try to have the best equipment, such as good knives, scoops, chopping boards, slicing machines, etc.

13. Make certain pots and pans used for cooking are large enough.

14. Don't crowd roasting pans or fill cooking pots over three-quarters full.

15. Keep all perishables in a refriger-

erator until the last possible moment.

16. Do as much preparation work as possible in advance.

17. If possible, serve through service windows or across a Dutch door to keep waitresses out of the kitchen. One method is to put a table across the door between the kitchen and dining room and have kitchen workers place food on it to be picked up by servers.

18. Do not let waitresses carry too much at one time, but make each serving trip as effective as possible by using trays, carts and baskets.

19. Fill water glasses about $\frac{3}{4}$ full to prevent spill-over.

20. Set up a few extras such as silverware, napkins and water pitchers near each waitress' service station.

Needle News



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SHOULD RED CHINA BE RECOGNIZED?

(Continued from page 20)

would of course mean repudiation of the free government of China in Formosa. While Chiang's government is by no means perfect or ideal, it has improved so much that it has become one of the best, if not the best, in Asia. It has been faithful in all its international obligations, and today is the hope of the enslaved millions behind the Bamboo Curtain and also millions of oversea Chinese. It is unthinkable that Christian countries, by whatever rationalization, could bring themselves to repudiate Free China in favor of the cruel and godless Communists.

The present world conflict is an ideological one—a conflict between materialism and idealism, atheism and religion, Communism and Democracy. It is a spiritual conflict far above party politics, class warfare, national interests, racial differences. We Christians in free democracies believe in the dignity and freedom of the individual, and, most of all, in God as the sovereign Ruler governing this world. Communism, which is committed to materialism, atheism, immorality, robbery, murder, and denial of individual dignity and freedom,

cannot succeed. Any nations or individuals who break God's law shall be judged!

Just as Assyria of old was permitted to chastise Israel, the God of History sometimes has to drive the so-called Christian nations to their knees in repentance because they do not keep His moral laws in dealing with other nations and resort to expediency instead of righteousness and love in international affairs. God is bound to be with us in this conflict against atheistic Communism and we will be victorious, if we remain faithful to Him and keep His spiritual laws. Only by being faithful to our highest spiritual principles may we formulate a consistent policy toward Communist governments, including Red China. Only in this way may we rally all people who love freedom to our support. Otherwise, I believe God will use Communism as a means to scourge us, and we may have to pay the last hideous and tragic price of World War III. If that last occurs, penitence will likely be too late and peace a cause perhaps forever lost.

—QUENTIN K. Y. HUANG

GOD'S UNDERGROUND IN RUSSIA

(Continued from page 21)

the National Assembly of Women. Through this channel, the Soviet Women's Anti-Fascist Committee of Moscow invited fifteen English women to visit the U.S.S.R. for a month.

I knew doors would be open to us that are normally closed to diplomats and newspaper correspondents. Before accepting, I made sure that I could count on any assistance I might need from the British Embassy in Moscow. I was the only delegate who applied for and obtained an allowance of rubles from the Treasury. Without these I would have been completely dependent on my hosts, as my companions were content to be, unable even to take a taxi to a church. And I was determined to use the opportunity to find out all that I could concerning the plight of religion in the U.S.S.R.

In Moscow, however, I discovered that I had to fight to break away from the "planned" program to see what I wanted. A resolution was passed by the delegation that the general programs must be strictly adhered to by all. I was determined not to be harassed—and after much ado I was finally permitted to go my own way.

We each had an opportunity to tell our hosts what we wanted to see. I wanted to see churches and seminaries. Surprisingly, my wish was granted.

My experiences led me to believe

that Russian church leaders of all denominations are the witting or unwitting tools of the Communist party. Political motivation is as clear today as it was when the Kremlin leaders re-opened the churches in wartime. Then, the Germans, sweeping into Russia, were responsible. They opened churches as they advanced. Priests came out of hiding to minister again to the people who flocked to church.

Stalin had to match this German appeal—until the Germans themselves

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He needs all these things, yes! But above all, he needs to know that a fellow human being cares . . . cares enough to think of him, to believe in him, to want to help him climb out of the gutter and be the man he once was.

Only God can perform the miracle of making him whole again. Only God can make him the beloved father or brother or husband or son he once was to his now heart-broken loved ones.

And God performs this miracle year after year at the Bowery . . . after you prepare the way, after you reach and warm the heart of the man by your thoughtful reminder that someone cares.

Please mail your gift a little earlier this year to make doubly sure it arrives in time to be presented in your name at the Bowery Mission on the most glorious day of the year.

And it will help a great deal if you will take just a moment now to let us know (a post card will do) that your gift is coming.

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wrecked their initial success as liberators by the terrible brutalities and plunderings of their victorious troops. These atrocities made it clear to the Russian people that they would only be exchanging one terror regime for another.

Stalin also desperately needed all the material help he could get from America. He knew that Americans would more readily aid a government which recognized freedom of worship. Opening the churches was a political device in the Kremlin's hour of need.

It remains such. A book presented to me in Moscow proves this. It contains addresses by church leaders, printed in English, about a Peace Conference held in Moscow in May, 1952. The book of two hundred and sixty pages contains twenty-eight speeches and ten greetings, the latter from ministers of churches in satellite countries or others beyond the Iron Curtain. The purpose of each address was the same: to lead up to a condemnation of the bacteriological warfare which they stated was being waged by American aggressors in Korea. Here are typical examples.

His Holiness Alexis, Patriarch of Moscow and All Russia:

"The unjust war in Korea, the employment of the bacteriological weapon in Korea as well as in China, the preparations for another world war—these are facts which cannot be qualified otherwise than crimes against love and truth."

Metropolitan Nicholas:

"Even the United Nations Organization, which was formed for the purpose of maintaining world peace and international security, gradually became the obedient tool of the advocates of a new war who gained a leading position in this international body."

From the Jewish Rabbi, Solom Schiffler of Moscow:

"Bacteriological warfare is a heinous outrage, a monstrous crime against humanity. Can the prayer of such bigots and hypocrites be acceptable to God? Never. For the prophet has said, 'Yea, when you make many prayers, I will not hear, your hands are full of blood.'"

Mr. Matsanov, who is President of the All-Union Council of Seventh Day Adventists:

"Did Christ act like the Americans do in Korea when they dropped bombs and disease-causing bacteria on the aged, women and children, who are totally guiltless in the war?"

After passing a series of resolutions condemning the Korean war and in favor of peace, a final letter signed by all was sent to Stalin who had been frequently referred to throughout the Conference as the "Creator, Protector and Father of Peace." The letter contained the statement: "Our Conference

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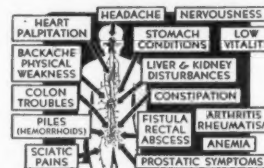
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is assembled . . . when an arms drive is in progress on a scale unparalleled and is reflected in the employment in Korea of bacteriological warfare."

After reading this book I had the chance, together with an American visitor, to question the Baptist signatory of this letter to Stalin, and to ask him to explain why he signed it. We said that it contained untrue and slanderous statements that the Americans were waging bacteriological warfare. He replied that he had believed the evidence of the international legal commission. He added, "What else could I do? There was no evidence to the contrary."

The unhappy face of this good man which bore the stamp of real virtue will always be a tragic memory, when he heard, first my American friend and then myself, explain that he had been led to believe an appalling lie. Allowance must be made for the terrible plight of these educated men whom we may think should know better. For at this same conference a Pastor Hugo Van Dalen of the Reformed Church of Holland, member of the World Peace Council, included in his four pages of "greetings" the following statement:

"I have come to you from the Western world, torn as it now is by antagonisms and forcibly divided into two camps, from a world wherein Truman has proclaimed the production of new types of arms, from atom-bombs to germ-filled bombs; from a world where Truman announces the rearming of Germany and patronizes bacteriological warfare in Korea."

With such a statement coming from a Western churchman, their doubts, if they had any, in the validity of their own commission's findings, could easily have been dissipated.

But what of the churches themselves? Moscow was once known as a city of sixteen hundred belfries or about 1,000 churches. During the war some fifty were opened, a number of them quite small, really only chapels. None has been opened since. The official figure is fifty-five but one Russian churchgoer placed it as low as thirty-four. Whatever the number, the churches are far too few for those who wish to use them.

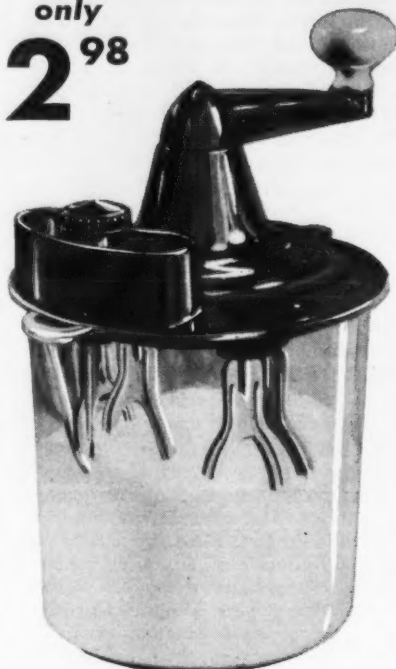
They are tightly jammed on Sundays. I had the greatest difficulty in edging and elbowing my way, inch by inch, into the Cathedral to a point where I could catch a glimpse, standing on tiptoe, of three priests chanting High Mass. The churches I visited on weekdays were comfortably full. This year, at Easter, the press reported that thousands of Russians jammed the roads around the Cathedral, carrying candles.

The official figures given for the number of churches open in Russia today is 25,000 and the number of

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priests as 32,000. I gravely and greatly doubt them.

The basis of my doubts is two-fold. Accepting the Moscow figure of 55 churches for eight million inhabitants, this would allow, pro rata, only 1,400 churches for the 200 odd million people in Russia. The highest number of churches and mosques in use in any city was twenty in Tashkent, with a million inhabitants. This number projected would give 4,000 churches for the whole of the U.S.S.R. Again and again refugees speak of the smaller towns and villages as being without any church. Where then, are these 25,000 churches?

Whenever these figures were given by a minister or priest, there was visible unease of manner. There was always the Party watch-dog, the spy from the Council of Religious Affairs, listening to whatever the ecclesiastic said.

The business of the Council is two-fold: to maintain "friendly liaison" between the Church and the State; and to supply the building materials and all other needs for which state permission is required. The most devastating control they exercise is that of paper. For "peace conferences" of church leaders, paper is supplied most liberally. I could not buy anywhere a single Christian prayer book or instruction book enabling parents to teach their beliefs to their children. Comments concerning the pitiable state of the hymnbooks being shared in the Baptist chapel and why they had no new ones brought the reply that hymnbooks were unnecessary as they all knew the hymns by heart.

Parents, and parents only, are allowed to teach religion to children under eighteen. Sunday schools are barred. Until the war, parents who taught religion to their children, even in the privacy of their homes, risked having the children taken away from them and put into a state orphanage. The only aid I found in Russia to help parents to teach religion to their children was given to me in Leningrad—a duplicated folder of twenty pages, handsewn together in a brown cardboard cover. This had been made by a Roman Catholic community largely of Polish origin surviving in Leningrad, whose church I visited one weekday morning and where I found one hundred and fifty women at Mass.

All through this Mass, incidentally, I could see that I was being watched by the old priest in the Sacristy who had left the door ajar after he had welcomed me. Only at ten o'clock the previous night had I said to my hosts that I wanted a taxi ordered in order to visit the Roman Catholic church. The request was always countered by the offer of a car and an interpreter, which in this case, I was glad to accept,

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having no actual address. The next morning I was driven straight to the church. There were two priests; the fact that one of them was on the pavement to welcome me indicated that he had been informed of my visit.

I was told that there had been thirty-four marriages and two hundred baptisms in this parish in the previous year and, that last year over a thousand had been confirmed by Monsignor Strodz from Riga. I was startled by this figure and repeated my question. Getting the same reply, I asked, "How long is it since the last confirmation service?"

He replied that he was sorry he could not tell me, as he had been in the city for only seven years!

It was the weekday attendance at this and two other churches that amazed me. I shall never forget the low sung Mass on the first Friday of the month in the church of St. Louis in Moscow. It was celebrated with solemnity. The benediction followed and still the congregation was in no hurry to leave and many stayed on praying. The priest of this church says three Masses on a Sunday to meet the demand. When he visits his home in one of the annexed Baltic States, there is nobody to replace him and so the church closes.

The most crowded church of all was the Baptist chapel. We had been squeezed in through a back entrance on to a small dais behind the minister, facing the congregation. There was time to study the worshippers' faces closely. The poverty of their clothes, their tattered hymnbooks, and here and there advancing age, were plainly apparent. Their hymn-singing was most impressive and moving, and I saw an American man hurriedly wiping his eyes as they ended. I wondered, there and then, how often this Baptist congregation has to submit to being gazed at by members of foreign delegations so as to satisfy those interested in religion that its practice is being allowed in Russia. I wondered, too, how many visitors would, as a result, return to their own countries and proclaim long and loudly from this single experience that religion is completely free in the U.S.S.R., and so spread the propaganda desired by their hosts.

One church we located by asking a friendly senior army officer where a church was to be found. Following his directions we entered a porch and found an Orthodox priest in vestments intoning prayers before an ikon on a table with a few women around him; the main door lay beyond. As soon as we were inside, the door was closed and locked behind us.

We stood amazed at what we saw. We were in a large chapel, with a great font in the center. Bending over

(Continued on page 116)

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Most of the story, however, is devoted to animals—such as the prairie dog, a rodent who was misnamed by pioneer children when they first heard his dog-like bark. The prairie dog has learned how “to get along.” He finds shelter by tunneling underground where he cleverly builds protective catacombs. And he has the knack of accommodating himself to circumstances which enables him to survive fire, flood, violent seasonal changes, and even the encroachment of man.

We also find those animals which live in bush and cave—the cougar and her playful cubs, the snapping coyote with its mournful cry, the doe who teaches her fawn how to use its protective coloring to

evade the predatory mountain lion. Then there are the majestic bison, grazing peacefully in family herds, thundering across the prairie in earth-shaking stampedes, or engaged in titanic struggles between their fighting bulls. The timeless miracle of nature is revealed in the birth of a bison calf, which is tenderly cared for by its mother until it can stand on its wobbly legs. On high slopes we see two big-horn rams in a skull-pounding fight, which is amusingly accompanied by the bang-bang strains of the "Anvil Chorus." And there are the prancing antelope, the slinking puma, the speeding jackrabbit, and the silent-gliding mountain lion—all playing out the eternal life-and-death drama of the prairie. Photographed in Technicolor, this splendidly informative and entertaining film is accompanied by an excellent narrative and an unusually imaginative musical score.

Family

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **HIGH AND DRY** (*J. Arthur Rank; Universal-International release*). A thoroughly delightful comedy about the "puffer" Maggie—a small, flat-bottom

freight boat plying the coast of Scotland. There is charm and humor in this simple story which deals with the *Maggie's* crew, their misadventures in delivering a cargo, an American tycoon who finds himself outwitted by Scottish canniness, and a poaching episode which brings unexpected results. Photographed on actual locations, this film is well directed and acted. **F**

HANSEL AND GRETEL (*Michael Myerberg Presentation*). A mechanical-puppet show of the famous fairy tale. Although the story has been rewritten, there is enough of the original theme and opera score to keep the average audience comfortable. There are, however, some distortions in text, characterizations and motif which detract from the film, and occasionally its whimsicality borders on the fantastic and grotesque. Nevertheless, these "Kinemims"—as this new type of puppet is known—are an innovation which is sure to receive growing attention. Technicolor. F

THE EGYPTIAN (20th Century-Fox). This screen version of Mika Waltari's popular novel is the story of an Egyptian

CHRISTIAN HERALD

physician in the 18th Dynasty, which reigned thirty-three centuries ago. The plot centers mainly on the court of Akhnaton, a Pharaoh whose monotheistic worship and ideals of peace were in conflict with those of his high priests and warmongering soldiery. Artistically and historically the film is tremendously successful in recreating the costumes, court scenes, palaces and temples of the early days in Thebes. But the story doesn't measure up to its magnificent setting. It tends to be melodramatic and to lose its import in an effort to gain audience appeal. CinemaScope. De Luxe Color. **A**

BETRAYED (MGM). An exciting war melodrama of the Dutch underground during the Nazi occupation in World War II. Filmed in Holland, the story is filled with intrigue, patriotism, romance and suspense. There is a plausible presentation of the bitter fight between the underground and counter-intelligence agents, and a surprise ending helps to bring this absorbing tale to a dynamic climax. A good musical score adds to the film's impact, and direction and acting are excellent throughout. Eastman Color. **A, Y**

THE DETECTIVE (A Facet Production; Columbia release). The legendary character of Father Brown—the amateur detective of the G. K. Chesterton stories—is given a delightfully entertaining portrayal by Alec Guinness in this British production. When a valuable jeweled cross is about to be transferred from England to Rome, the interest of the international crook, Flambeau, is instantly alerted. To protect the cross, the police set their plans. So do Flambeau and Father Brown. The criss-crossing of these plans provides an entertaining film. At times the plot nearly passes the bounds of credulity. **A, Y**

SUDDENLY (Robert Bassler Production; United Artists release). A crime melodrama in which a gunman is hired to assassinate the President of the United States. The killer suffers from a sense of inferiority which is compensated for only by the feeling of power which he acquires when he has a gun in his hand. Swaggering his way to the point of firing the fatal shot, his plans collapse under the weight of his careless overconfidence. The film poses important considerations—the wisdom or folly of letting a child play with toy weapons; and where to draw the line between killing on the battlefield and in everyday society. Well acted. **A**

THE RAID (Panoramic Productions; 20th Century-Fox release). An authentic incident which took place during the Civil War. Some Confederate prisoners escape from a Union prison and flee to Canada. They recross the border to raid a Vermont town, where they are surprised to discover that Yankees "are human beings too." Packed with excitement, this film highlights the bitter and tragic hatred generated during the war. There are inspiring displays of courage and loyalty, but the plot remains one of retaliation motivated by revenge. Technicolor. **A, Y**

DOWN THREE DARK STREETS (Edward Small Production; United Artists release). A suspenseful mystery drama in

which the murder of an FBI agent is solved by a colleague who unravels the clues leading to the three crimes which the dead agent was investigating at the time he was killed. Taken from the novel, "Case File: FBI," the story has enough true-to-life characters to make it a documentary type of film. A tight script and a believable plot make for fast action which maintains its pace to the end. Well directed and acted. **A, Y**

AFRICA ADVENTURE (R.K.O. Pathe, Inc.). Former columnist Robert C. Ruark narrates and presents in Pathecolor his adventures on a Safari in British East Africa. There is little that is new or of special import in his trip. He spends much of his time tracking elephants, rhinoceros, a panther and a buffalo with intent of killing them as hunt trophies. Some of the animals he kills to provide food. Natives are observed in their customary activities, and camp life is about what you would expect it to be. There is nothing educational in the film. Gin and beer are facetiously called "necessities of life." **A, Y**

HUMAN DESIRE (Columbia). Emile Zola's novel "La Bete Humaine" has been adapted to a contemporary American background. It is the sordid and depressing story of an amoral woman and the men whose lives become emotionally entangled with hers. Married to a man she loathes, she deviously attempts to get her lover to kill him. When the lover realizes her villainous motive, he leaves her to her husband—who eventually kills her in a moment of jealousy. Well acted by a capable cast, this is a slice of low life which often develops dramatic impact. But its somber implications leave little room for entertainment. Photography is above average. **A**

CANGACEIRO (Vera Cruz Production; Columbia Presentation). During some undefined historical period, a band of outlaws overruns a sparsely settled section of Northeastern Brazil. They plunder and murder in an unrestrained orgy of brutality and sadistic violence. Although their leader speaks of religion, and shows some observance of its outward signs, his ruthless conduct belies any possible sincerity. This Brazilian drama with English subtitles cannot justify itself on the grounds of portraying realism, or of investigating the mores of an anti-social group of men. It possesses interesting photography and music—but it is a revolting display of primitive evil. Some of its action may have imitative possibilities for those addicted to violence. **Objectionable**

APACHE (Hecht-Lancaster Presentation; United Artists release). A gripping drama of a one-man Indian war against the U. S. Army. Technicolor. **A, Y**

THE GAMBLER FROM NATCHEZ (Panoramic Productions; 20th Century-Fox release). A mediocre tale of river-boat gambling in the 1800's. Technicolor. **A**

KHYBER PATROL (World Films Presentation; United Artists release). In this routine war drama British Lancers fight to control the Khyber Pass. **A, Y**

BENGAL BRIGADE (Universal). A war drama of treachery and massacre in India. Technicolor. **A, Y**



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GOD'S UNDERGROUND IN RUSSIA

(Continued from page 113)

it stood one of three priests. Around him in a great circle were about 70 young couples, some of them with lighted candles, chanting hymns. On each side by the walls, there were tables where babies were being stripped in preparation for their baptism by immersion. They were loosely wrapped in towels and kept warm in their usual outer wraps. When all was so arranged that the baby could be quickly handed to the priest at the font, the parents took their place in the circle and joined in the chanting.

The first priest was devoting himself entirely to anointing each child with oil out of a saucer, which looked most incongruous but showed that the oil had been warmed and could be quickly warmed again; the second was busy clipping a tuft of hair off each baby's head and handing it to the parents, who held out tiny parchment envelopes.

It was quite impossible not to be overwhelmed by the atmosphere of devotion and faith which filled the chapel. To watch this chanting circle of young parents who had all grown up under Communism handing their children to the priest at the font, was a moving experience!

Until I witnessed this mass baptism it had seemed to me that the few churches now crammed would be more than adequate in twenty years time. These courageous young parents gave me new hope. None the less will there be sufficient pastors to minister to them? This I was determined to discover next. By visiting a Seminary I could see and judge what the ecclesiastical training was like, and the numbers in training. I was allowed to visit the Seminary at Zagorsk, with five of my companions.

There we found two hundred seminarians in a monastery in good repair, living lives of the utmost simplicity. Their ages ranged from eighteen to forty. We walked through classroom after classroom and one dormitory after another. What a thrill it was to see these serious young men with quiet determination as the characteristic feature of their faces, and to realize that they, born and bred in the midst of the full fury of Communism, had survived the full weight of its attack on religion. They had heard again and again every atheistic argument and Marxist teaching in the books, as they passed through their schools and colleges. Nevertheless, they had chosen the life and belief despised and hated by their rulers. They are marked men.

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All our questions were answered by Professor Kusickigo. Most of the students, he told us, married. Discipline was easily maintained: if the regulations are broken, the offender loses the right to become a priest. The students are encouraged not to live in seclusion but to engage in outside activities.

Some classes had as many as thirty-six students but the average was twenty. The students are drawn from all classes: workers, soldiers and scientists. The minimum period of training is four years, from the age of eighteen upward.

I asked the professor: "Have any new churches opened since the war?"

He said he could only speak for the Kiev diocese where his home was. There, twenty churches had been opened since the war. He said that no churches had been opened in Moscow since the war and there were no convents either.

Only when it came to figures did he become uneasy in his answers. When I asked how many seminaries like Zagorsk there were in Russia, I got a quick glib, "Ten." He accompanied this with a sidelong glance at his watchdog in lay dress, who had been introduced as his secretary and who sat silently listening throughout. I went on to ask: "How many ordinations a year for the Orthodox church?" I got a glib, "One thousand."

Assuming that ten seminaries, all as large as Zagorsk, really exist. If each had two hundred students, and half of these were ordained after four years, this could only provide a yearly output of two hundred and fifty priests. If none of them took higher studies, five hundred would be available. Hardly enough!

NEVERTHELESS, actually seeing many congregations of different Christian denominations at prayer in the U.S.S.R. has filled me with hope. I am convinced that the hidden practice of belief is far greater than what is showing, like the iceberg with its peak above water and the broad base hidden beneath.

Perhaps the prayers of believers in Russia will bring them—sooner than they and we expect—full religious freedom and the end of the tyranny of materialism and atheism. This tyranny has enthroned Collective Man as its God. Belief in the spiritual man has, nevertheless, survived the greatest anti-religious campaign yet devised.

Will truth and freedom be re-established by movements from within Russia itself?

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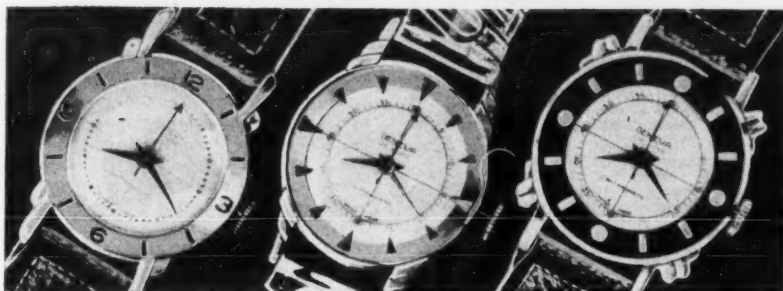


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- BACK TALK -

LETTERS TO THE EDITOR

Protestant Pilgrimages?

TO THE EDITORS:

The HERALD has been making its visits to our home and that of my parents most of the time for about 65 years. I think it gets a little off the track sometimes. Don't you think this idea of the Holy Land tours is too closely akin to the pilgrimages of heathen religions? I think it is far from Christ's idea.

Torrington, Wyoming JOHN E. EARL

● Holy Land "pilgrimages" are by no means necessary to Christian faith. But it is helpful to know all we can know about the places where Jesus lived and preached. Example: Many Tour members found new meaning in the verse, "No man having put his hand to the plow and looking back . . ." when they discovered for themselves that the Palestinian plow actually has only one handle.

Used Heralds—Still Useful

TO THE EDITORS:

I happened to read your article, "Friends of the Inner Light" (July '54), and we discussed it very thoroughly. And then we decided to ask you a special favor. We would be very happy if you and your readers could assist our efforts over here in Germany by sending read copies of the CHRISTIAN HERALD—also back copies would be most helpful. Perhaps you could assist, and we might even exchange our views on all subjects so dear to us. Please forgive me for writing to you asking that favor. But we never asked for personal favors and material things, however, we think it most important to assist the people looking for the Truth.

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. . . Would it be possible to make an appeal through the pages of your magazine for used copies of the CHRISTIAN HERALD? There are many hospitals, school libraries, dormitory reading-rooms and civic reading rooms here where there is a dearth of good reading matter, and some places a dearth of any reading matter at all. There may be some who would be happy to have a part in such a ministry. (MRS.) EDNA F. SANDERS

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In Defense of Neatness

TO THE EDITORS:

I enjoy reading your fine magazine and even though I may not always see eye to eye with every thing I read, I do feel the worth-while and inspiring articles and

stories far outweigh any thing I don't enjoy. I can't understand Mrs. Hilburn's objection to pretty clothes (Back Talk, Aug. '54). I feel that people who are comfortably and neatly dressed in clothes that make the person feel relaxed, can forget all about what they are wearing and pay attention to the service.

Joppa, Md. MRS. GEORGE F. ZEIGLER

Comforting Sermon

TO THE EDITORS:

Thank you for your sermon in the August number of CHRISTIAN HERALD, "Why Did It Happen to Me?" by Rev. Glenn Asquith. This has helped me more than anything else I have ever read or heard along this line, and I feel sure it will bring comfort to many others.

MISS SHIRLEY CAIN
Daytona Beach, Florida

Different Picture

TO THE EDITORS:

Referring to the article, "The Picture and the Presence," in the September CHRISTIAN HERALD by Roy L. Smith, I, like the lady telling the story, and I imagine most folks, are accustomed to thinking of Jesus as meek and lowly—we've been taught that in Sunday school and through the years, but let me refer you to "The Man Nobody Knows" by Bruce Barton and you'll get a different picture of this Man we all love. I myself like to think of Him as a strong man and He showed this side when He sent the money changers from the Temple.

Carnegie, Pa. MRS. J. D. McFEATHERS

Our Oldest Subscriber?

TO THE EDITORS:

I am in my 96th year, was married in 1879 and the CHRISTIAN HERALD was our first paper when we went to housekeeping. It was then a small weekly, with Dr. Talmage's sermon in every issue. But when the change came to a monthly magazine we liked it just as much and it was so much larger. My husband passed on but I still take CHRISTIAN HERALD.

(MRS.) REBECCA GROSE
Maplewood, N. J.

Upward To Peace

TO THE EDITORS:

God's in His Heaven, but all's *not* right with the world. Those of us who bear the name of Christian take all too lightly the present world situation. We are too complacent. If ever the Church of Jesus Christ stood at the crossroads of indecision, it is now. Perhaps your great magazine could lead a determined movement for a real

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crusade of consistent and sustained prayers for world peace. I should like to see a spiritual awakening that would bring every man, woman and child to realize they should take up the Cross, and looking upward (not underground), lead the world into the paths of peace. In His name it can be done.

Baltimore, Md. JOHN D. COSTLOW

Lest We Forget

TO THE EDITORS:

I enjoyed the article in the July issue, "The Lost Christians of the China Coast." I was disappointed to find, however, that no mention was made of the work of my church (The Cumberland Presbyterian) in this area. Our church has worked in China since 1908, and at the present time we have workers on the Island, ministering to the fishing-folk of the coast. Why is it that the smaller denominations seldom are mentioned in your magazine? . . . Please don't overlook the fact that many small denominations are doing the Lord's work, and deserve at least some mention.

WAYNE M. LOWRY

McKenzie, Tennessee

● We love the small denominations, and have often pointed to their outsize zeal.

The Gloria Patri

TO THE EDITORS:

In the August issue of CHRISTIAN HERALD in the section, "Back Talk" are some very interesting remarks regarding the phrase, "lead us not into temptation," in The Lord's Prayer. We heartily agree with all that was said regarding that phrase as to its revision. Now we need a similar change for the phrase, "world without end," in the "Gloria Patri," as the record in Scripture is full of information on how this physical world will be completely destroyed and all things concerning it come to an end. Why forever say or sing what we know is not true and do not believe?

DAVID D. SOCOLOFSKY

Salem, Oregon

The Adult Jesus

TO THE EDITORS:

From time to time friends in the U.S.A. send me copies of CHRISTIAN HERALD which I love. Now I am wondering if your grand paper can help me in a little scheme for God. I am a woman of 65, practically a shut-in. From this lonely isolated place I try to run a little "postal mission" for my beloved Saviour. One of my avenues of service is collecting pictures of Jesus as an adult. These are used for two purposes. First, to send out to Madagascar for missionary work. There is an urgent need for them there. Second, to give to dwellers in slum districts in the big cities. I know of one home in an awful slum where a picture of Jesus brought home from Sunday school by the youngest child was the means of leading a whole godless family to give their hearts to the Lord. I do hope you can help me. I seem to have exhausted all supplies here.

MRS. LILIAN CLARK

Lowerdale, Marple
via: Stockport, Cheshire, England

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AND KEEP IT OFF" ****

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**THIS CANDY MUST
TASTE AS GOOD AS
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YOUR FAVORITE
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Now at last science has discovered a new delightfully thrilling way to take off fat—to lose up to 25 lbs. safely! The secret is that Kelpidine Candy satisfies your craving for high calorie foods! It keeps you from overeating—the reason most doctors give for being fat! It's the best aid to will power, cuts your craving, for foods!

**NO DANGEROUS DRUGS!
NO HARSH DIETS!**

Here is thrilling news for fat folks! You can lose up to 25 lbs. in 25 days by simply nibbling on tasty appetite satisfying candy, whenever you are tempted to overeat.

**YOUR MONEY BACK IF YOU
DON'T REDUCE TO THE
WEIGHT THAT MOST
BECOMES YOU!**

Thousands of people were amazed to find that this delicious candy plan actually takes off weight—without dangerous drugs, starvation diet, or hard-to-follow methods. Here's one way to reduce that you will want to continue with to keep off fat! The Kelpidine Candy Plan helps you curb your appetite for fattening foods, helps keep you from overeating. Now you reach for a delicious sweet candy instead of fattening foods—it kills the overpowering urge to overeat—to eat between meal-snacks. Your craving for rich, fattening foods is satisfied with this candy plan. Almost like magic you begin to enjoy this plan for reducing.

**SENSATIONAL TWO-WAY
GUARANTEE!**

This sweet delicious Kelpidine Candy plan is guaranteed (1) to

take off up to 10 pounds of excess weight in 10 days. (2) to taste better or as good as your favorite candy and to be the best plan you ever followed or you get your money back.



**SCIENTIFICALLY AND
CLINICALLY TESTED!**

That amazing ingredient in Kelpidine candy is the most remarkable discovery for fat people ever made. It's been tested by doctors in test-after-test. The results were far better than doctors ever hoped for! The results were reported in medical journals throughout the world! Doctors are invited to write for details.

**HERE'S HOW TO REDUCE
AND STAY SLIM!**

Most people are fat because of overeating—too much high calorie fattening foods—to your amazement you will want to keep on eating this delicious candy even after you have reduced to the weight that most becomes you and you'll keep your weight off that way!

**AMAZING DISCOVERY
OF SCIENCE!**

The Kelpidine Candy plan is the result of scientific research for years for a new discovery for something that will stop your craving for fattening food and also satisfy your appetite. This delicious candy does not turn into ugly fat, it gives you the same feeling of fullness you have after you have eaten a satisfying meal. It kills your desire to overeat—it kills your craving for bedtime snacks and for in-between meal snacks. It's so safe even a child

**IT'S UNHEALTHY
TO BE FAT!**

Insurance companies and doctors tell everyone that too much fat shortens your life! Fat people die years sooner than people with normal weight! So be safe! Be fair to yourself! Start taking off ugly fat with delicious tasting Kelpidine Candy plan!

can take it without bad effects. With Kelpidine Candy all you taste is its deliciousness—you can't tell the difference!

**KELPIDINE CANDY IS
DIFFERENT!**

The amazing clinical tested and proven reducing substance contained in Kelpidine Candy is prescribed by many doctors—Don't be misled by imitation products—Kelpidine Candy is the result of scientific research and is the last word in Reducing.

DON'T CUT OUT FOODS CUT
DOWN ON CALORIES!**

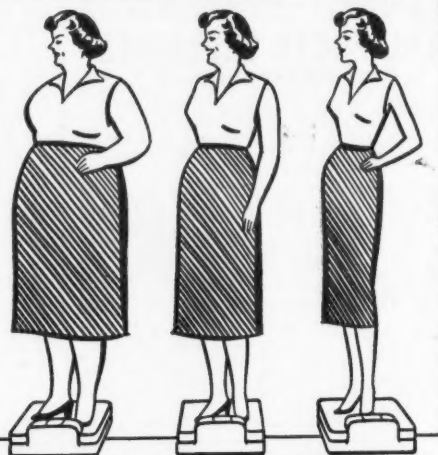
You never starve, you always feel full with Kelpidine Candy plan—You'll never suffer hunger pangs—Your desire for high calorie fattening foods is always satisfied! With Kelpidine Candy Plan you eat the same quantity of foods—you merely cut down on the high calorie rich foods with the help of Kelpidine Candy. You eat as much as you want, your calorie intake will be less—That's the delightful amazing thing!

**YOU GET A LIBERAL
SUPPLY OF CANDY!**

Try the liberal supply of Kelpidine Candy Plan on our 10-day no risk offer. Keep a record of your weight—if you are not pleased with your loss of weight; if you can taste any difference between this candy and your favorite candy—return for refund. Just fill out coupon and mail to AMERICAN HEALTHAIDS CO., DEPT. K-212, Candy Division, 318 Market St., Newark, New Jersey.

MONEY BACK GUARANTEE

You must be entirely satisfied with your loss of weight—This candy must taste as good as or better than your favorite candy—You must get rid of dangerous excess fat or your money will be refunded—Don't delay—You have nothing to lose but excess weight so mail coupon below now!



**THIS CAN HAPPEN TO YOU!
WITH THIS DELICIOUS REDUCING CANDY PLAN!**

Let this delicious candy plan help you control your desire for fattening food! Let it help you put a stop to the habit of overeating—A habit that's so hard to break! Kelpidine candy contains that new discovery many doctors prescribe to help curb your desire to overeat (the main cause of overweight).

\$1.00

**TRIAL
SAMPLE
SIZE!**

CUT OUT AND MAIL—NO RISK COUPON NOW!

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Candy Division,
318 Market Street, Newark, New Jersey**

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- ☐ Rush a Liberal Supply of Kelpidine Candy plan. I enclose \$3.00, send postage pre-paid. (I save up to 75c postage by sending payment with order.)
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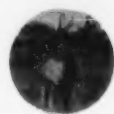
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Christmas

Volume 24

EDITED BY RANDOLPH E. HAUGAN

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